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GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.

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GESENIUS'

HEBREW GRAMMAR.

47950

SEVENTEENTH EDITION.

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

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LECTURER OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

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AND

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BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.*

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1834), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by one after § 43, by two after § 88, and by three after § 120, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. Trow, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions; and it is believed that no error, of any importance, has escaped detection.

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𐤃 𐤄	𐤃 𐤄	𐤄	𐤃 𐤄	ב
𐤅	𐤅	𐤅	𐤅	ג
𐤆 𐤇	𐤆 𐤇	𐤆	𐤆	ד
𐤈	𐤈	𐤈 𐤉	𐤈	ה
𐤊 𐤋	𐤊 𐤋	𐤊	𐤊 𐤋	ו
𐤌 𐤍	𐤌 𐤍	𐤌	𐤌	ז
𐤎 𐤏	𐤎 𐤏	𐤎	𐤎	ח
𐤐 𐤑	𐤐 𐤑	𐤐	𐤐	ט
𐤒 𐤓	𐤒 𐤓	𐤒	𐤒	י
𐤔 𐤕	𐤔 𐤕	𐤔	𐤔	כ
𐤖 𐤗	𐤖 𐤗	𐤖	𐤖	ל
𐤙 𐤚	𐤙 𐤚	𐤙	𐤙	מ
𐤛 𐤜	𐤛 𐤜	𐤛	𐤛	נ
𐤞 𐤟	𐤞 𐤟	𐤞	𐤞	ס
𐤡 𐤢	𐤡 𐤢	𐤡	𐤡	ע
𐤤 𐤥	𐤤 𐤥	𐤤	𐤤	פ
𐤨 𐤩	𐤨 𐤩	𐤨	𐤨	צ
𐤫 𐤬	𐤫 𐤬	𐤫	𐤫	ק
𐤰 𐤱	𐤰 𐤱	𐤰	𐤰	ר
𐤳 𐤴	𐤳 𐤴	𐤳	𐤳	ש
𐤷 𐤸	𐤷 𐤸	𐤷	𐤷	ת

INTRODUCTION.

§1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic), and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.† II. The *Arā-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 15, f.); though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the *Elamites* and *Assyrians*, whose language has not yet been thoroughly investigated.

† Rüdiger, *Excursus to Wellstedt's Reisen in Arabien*, Halle, 1843, Bd. II., S. 161.

‡ *Tach*, in the *Zeitschrift der deutschen morgenl. Gesellschaft*, Bd. III., S. 122. f

mean, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramaean literature, and *Chaldee*, as it exists in the Aramaean writings of Jews. To these writings belong some later portions of the Old Testament, viz. *Ezra* iv. 8—vi. 18, and vii. 12—26; *Dan.* ii. 4—vii. 28.* To the Aramaean belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramaean of the Nestorians is a very debased and corrupted dialect, as is also the present *Vulgar-Syriac*. III. The *Hebrew*, with which the *Cananitic* and *Phœnician* (*Punic*) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramaean. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high *Dutch* and low *German*, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan;† the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the *Indo-Germanic*. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

* The most ancient passage, where Aramaean words as such occur, is *Gen.* xxi. 47. Comp. also the Aramaean verse in *Jer.* x. 11.

† See *Rödiger* in der *Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77. &

‡ For comparisons of the Egyptian and Semitic, see *Gesenius* in d. *Allg. Lit. Zeitung*, 1820, No. 77, ff., 1841, No. 40, and in his *Thes. Ling. Hebrææ*; *Schwarz* in d. *Altten Egyptian*; *Rosen's Egyptian* I. S. 520. ff.

ness, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are : 1) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound ; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving rather to mark subordinate distinctions : 2) word-stems, mostly consisting of three consonants : 3) in the Verb, only two tense-forms, each having a peculiarly defined usage ; and a marked regularity pervading the formation of verbals : 4) in the Noun, only two genders, and a very simple designation of case : 5) in Pronouns, the designation of oblique cases by appended forms (*suffixes*) : 6) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb : 7) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses. X

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic ; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoeitic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship ; to the direct proof of which, the agreement also in grammatical structure is essential.*

* The points of connection, between the Semitic stock and the Indo-Germanic, Gesenius has endeavored to point out in his later lexical works ; and others have carried this comparison still farther, or have taken it up in their own way. But nowhere is illusion more easy, or more common, than in investigations of this kind, and one requires great circumspection, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial points of agreement. So much, at least, is to be held as certain : that these two

As examples of stems originating in the same natural sound (*onomatopœtic*), we may class together the following: לָעַץ, לָחַץ, *laḥaṣ, lingo* San. *lā, Fr. lecker, Germ. lecken, and Eng. to lick*; וָלַל (חִנְדִּי, וָלַל), וָלַל, וָלַל, וָלַל, *volto, Germ. quellen, wallen, and Eng. to well*; קָרַץ, קָרַץ, קָרַץ, קָרַץ, *qarāṣ, Pers. kharidas, Ital. grattare, Fr. gratter* Germ. kratzen, and Eng. to grate, to scratch; פָּרַץ, פָּרַץ, *frango* Germ. brechen, Eng. to break, &c. An example of another kind is אָמ, *ham* (אָמ), *gam, kam*, in the significations *together* [gathered]; e.g. in Heb. אָמָם (hence אָמָם people, prop. *assemblage*), אָמָם *together-with*, אָמָם (hence אָמָם also), Arab. *وَدَد* to collect; Pers. *ham, hama*, at once; San. *amā, with*, Gr. *ἄμα (amā), ὅμας, ὅμας, ὅμας, ὅμας*, and hardened, *κομῶς*, Lat. *cum, cumulus, cunctus*, and with the corresponding *abilant*, Sn. *amā, aiv, éir, forðe* = *κομῶς*, Goth. *ama, Germ. sammt, zusammen* - though doubts may still be raised in regard to some of the instances quoted.

Essentially different from such internal coincidence, is the adoption and naturalization of single words from other languages (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names. E. g. יַאֲרֵד (Egypt. *iar, iero, iaro*) river, Nile; אֶשֶׁן (Egypt. *ake, achi*) Nile-grass; פָּרְסִי = *paradiisus*, Persian pleasure-ground, park; דָּרִי, *daric*, Persian gold-coin; תְּכֵימֶה, from the Indian (Tamil) *togai*, peacock. Several of them are found also in Greek: *us*, קֶה (San. *kapi*) *ape*, *ἄπες*, *ἄπες*; כַּרְפָּס (San. *karpasu*) *cotini*, *καρπασος*, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves. E. g. קנא *qana*, hyans; קנאנא , *karnanos*, frankincense; קנה , *kora*, *qora*, canna, reed; קמון , *xi-moror*, *cuminum*, *cumin*; קמח , *miqqa*, *myrrha*; קמחין , *kaasia*, *cassia*; קמחין , *qamachos*, *camelus*; קמחין , *arrahos*, *arrha*, *arra*, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phœnicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (17). At a later period, in order to represent all the vowel-sounds to the

families do not hold a sisterly, or any near relationship to one another; and that the characteristic structure of each must first be detected and analysed, before any original elements, which they may have in common, can be discovered. This con par ism, moreover, belongs more to the Lexicon than to the Grammar.

- Branches look & spread into branches -

eye, there were attached to the letters (18) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1-5. and his article *Palæographie*, in *Kirch und Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (†2); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Rüdiger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II., S. 332. ff. and his *Excursus* to *Wellsted's Reisen* in Arabien, II. 374. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian, compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies; and *vice versa*, in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its chasms, and its later accretions; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows: 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered more considerable losses, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramaean, on account of its simplicity, as nearest to the original form of Semitism; for this simplicity it owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his *Hebräisches Handwörterbuch*, eds. 2-4.—[Biblical Repository, vol. III.]

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See Burckhardt, *Travels in Arabia*, Append. VIII. p. 406; his *Notes on the Bedouins and Wahabys*, p. 211; and Wallis, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851.) p. 8. 1. & VI. 3. 190. & 220. 8.

12.

HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See *Gesenius' Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, §§ 5-18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (עִבְרִית לָשׁוֹן, *glōssa tôn Ebraiōn*, *ēbraiōri*), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and יִשְׂרָאֵלִית, *Judicis* (2K. xviii. 26, comp. Is. xxxvi. 11, 13; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew*, *Jews*, came gradually to comprehend the whole nation. (Jer. Neh. Esth.)

The names, *Hebrews* (עִבְרִי, *Ἑβραῖον*, *Hebræi*) and *Israelites* (יִשְׂרָאֵלִי), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' *Hebr. lexicon*, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable יָ (166, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by some (posterity) of *Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖα, John v. 2; xix. 13, 17, 20. Ἑβραῖα διαλέκτις, Acts xxi. 40; xxii. 2. xxi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (oh. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sacra* is first given to the Hebrew in the Chaldean paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מְלִיכָה *melikah* i. e. *king of righteousness*; קִיְיָ *kiyay* i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, *Monumenta Phœnica*; *Judas*, *Etude démonstrative de la langue phœnicienne*, Paris 1847; *Bourgade*, *raison d'or de la langue phœnicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plinius*, *Penulus*, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בֵּית for בֵּית house; קֵל for קֵל voice; בָּרָךְ for בָּרָךְ priests; 2) the feminine ending ִית (*ith*) in the absolute state (§ 89, 2), and ִית (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, י was pronounced commonly as *u*; e. g. מִשְׁפָּט *misfat* (judge); שְׁלֹשָׁה *shulsh* (three); רִאשׁ *ras* — רִאשׁ (head); for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. הִנֵּנִי *hinyani* (ecce eum), שֵׁשׁ *sh*: the *ש* it sounds as *o*; e. g. מִצְרַיִם *Micar* (comp. מִצְרַיִם Sept. *Megis*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Art. Phœnicia*, in *Erckl. and Grüber's Encyclop.* Sect. III. Bd. 24, S. 434. ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

* קִיְיָ, מְלִיכָה is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called קִיְיָ on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.-lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words *אֵלֶּה* *he* (132. R. 6), and *אֵלֶּה* *a* *lad*, as there used are of common gender, and mean also *she* and *maiden*, like *הֵ* and *הָ* *maid*; and certain harder forms of words, e.g. *פָּנָה*, *פָּנָה*, are here the usual ones, whilst in other books they are exchanged for the softer forms, as *פָּנָה*, *פָּנָה*.

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or *silver age* (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, *Commentar über die Psalmen* (4th ed. Heidelb. 1836), Einleit. § 7; † *Ewald*, *die poetischen Bücher des alten Bundes*, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, *Hebr. Lesebuch*, *Vorerinnerungen zur 2ten Abtheilung*.

1) Of *poetic words*, (occurring along with those used in prose,) the following are examples: מַנּוּ man, = אָנָּה path, = אָנָּה, אָנָּה to come, = בֵּא; אָנָּה word, = אָנָּה.

2) To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives; e. g. אָנָּה strong (one), for God; אָנָּה strong (one), for bullock horse; אָנָּה alba, for luna; אָנָּה unicus, dearest, for life.

3) Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 102, 3); as, אָנָּה = אָנָּה, אָנָּה = אָנָּה, אָנָּה = אָנָּה; 2) the endings אָנָּה, אָנָּה, in the noun (§ 90); 3) the suffixes אָנָּה, אָנָּה, אָנָּה, for אָנָּה, אָנָּה, אָנָּה (§ 57); 4) the plural-ending אָנָּה for אָנָּה (§ 57, 1, a).

5) To the *poetic peculiarities in syntax* belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle אָנָּה; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramean (Chaldee); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramean came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramean is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—Tn.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8, that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetic books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxxx. ff. cxxxvii. cxxxix).

Examples of later words (Chaldaisms) for which the earlier writers employ others: זמן = זמן time; קח = קח to take; סוף = קץ end; לשון = לשון to rule.—Of later significations: אמר (to say) to command; אמר (to answer) to begin speaking.—Of later grammatical usages: the frequency of the *scriptio plena* י and ם, e. g. אשר (elsewhere אשר), even אשר for אשר , אשר for אשר ; the interchange of final ם and ם; the more frequent use of substantives in ף, י, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier popular-dialect of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form אשר for אשר (136) which was the common form in the Phœnician.

Rem. 1. Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges xii. 6, according to which the Ephraimites appear to have pronounced אשר as אשר or אשר ; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

13.

GRAMMATICAL TREATMENT OF THE LANGUAGE.

Gesenius, Geschichte der hebr. Sprache, §§ 19—39.)

+ 1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the *Targums*, תרגומי, translations) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from *tradition*, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud*; the first part (*Mishna*) composed in the third, and the *second* (*Gemara*) in the sixth century. The *Mishna* is the beginning of the *new Hebrew* literature; in the *Gemara*, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the *Talmud* and the earliest grammarians, falls mainly the *vocalization* of the yet unpunctuated text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מסורה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahiya) about the year 1000, and of R. Jonah (Abu 'l-Walid Marwan ibn Gansach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190-1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm למד , the *voces memoriales* , as למד, ידע, כתב , and the like.*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

* On the rise of Hebrew lexicography, and its early history, see *Gesenius' Preface*, &c. (as quoted above, p. 61); and also, on the earliest grammarians, Sam. David Luzzatto, *Prolegomeni ad una gramm. ragionata della lingua ebraica*, p. 26. f.; H. Ewald and L. Dubois, *Beiträge z. Geschichte der Altenen Ansehung u. Sprach-erklärung des A. T.*; Haffold, *de rei grammaticæ apud Judæos iustis antiquissimisque scriptoribus*; and Muskat, *notice sur Abou'l-Walid et sur quelques autres grammairiens hébreux du X^e et du XI^e siècle*, in *Journal asiatique*, 1830.

14.

DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language: viz. 1) articulate sounds denoted by written signs, and their connection in syllables; 2) words; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (orthoepy), and the customary mode of writing (orthography). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains: 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (syntax) teaches: 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground-thought; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or syntax in the strict sense)

PART FIRST. OF THE ELEMENTS.

CHAPTER I. OF READING AND ORTHOGRAPHY.

15.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

I. THE Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (17, 2).

Form.	Pronunciation.	Hebrew name.	Sound as	Signification of the name.	Numerical value.
א	a	אֵפֶה	<i>A'eph</i>	Ox	1
ב	b, bli	בֵּית	<i>Beth</i>	House	2
ג	g, gh	גִּמְלָה	<i>Gi-mel</i>	Camel	3
ד	d, dh	דָּלֶת	<i>Dā-leth</i>	Door	4
ה	h	חֵלֶקֶת	<i>He</i>	Window	5
ו	y	וָו	<i>Vav</i>	Hook	6
ז	z	זָוֵךְ	<i>Zā-yin</i>	Weapon	7
ח	ch	חֵטֶה	<i>Cheth</i>	Fence	8
ט	t	תֵּיט	<i>Teth</i>	Snake	9
י	y	יָד	<i>Yodh</i>	Hand	10
כ	k, kh	כָּפֶה	<i>Kaph</i>	Bended hand	20
ל	l	לֶמְדָה	<i>La-medh</i>	Ox-goad	30
מ	m	מַיִם	<i>Mem</i>	Water	40
נ	n	נָחַשׁ	<i>Nun</i>	Fish	50
ס	s	סִמְכָה	<i>Sā-mekh</i>	Prop	60
ע	ʔ or ʿ	עֵינַיִם	<i>A'-yin</i>	Eye	70
פ	p, ph	פֶּה	<i>Pe</i>	Mouth	80
צ	ts	צֶהַר	<i>Tsa-dhe'</i>	Fish-hook	90
ק	q	קֹפֶה	<i>Qoph</i>	Back of the head	100
ר	r	רֶשֶׁת	<i>Resh</i>	Head	200
ש	sh	שֵׁן	<i>Shin</i>	Tooth	300
ס	s	סֵן	<i>Sin</i>		
ת	t, th	תֵּבָה	<i>Tav</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabean princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phœnician letters; (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramean inscriptions found in Egypt‡ and at Palmyra.§

An important document, for illustrating the history of the Hebrew square-letter, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an Inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: *The Inscr. of Abushadr*, expl. by *Prof. Dietrich*, Lond. 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ך, ם, ן, ב, ג, terminate (with the exception of ם) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatâbiles*) are at times dilated. These are in our printed books the five following :

ם, ך, ן, ב, ג, (אֵלֶּם.)

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Gimel*, in the older alphabets the rude figure of a camel's neck, ך denotes properly a camel (גִּמְלָה = גִּמְלָה), but as a letter only the initial ג; *Ayin*, prop. eye, ן, stands only for א, the initial letter of this word. In the Phœnician alphabet, the similarity of the figures to the object signified by the names may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ך, ן, ב, ג, ב, ג, ב, ג.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III., S. 243 u. 247.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. ¶ Ibid. col. 4. ¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The order of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lem. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. \aleph , \beth , \daleth , also of the three liquids \lamed , \mem , νn , and other similar arrangements (see *Leopold's sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it; for it is certainly not a mere accident, that two letters representing a hand (*Yodh* and *Kaph*), also two exhibiting the head (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnicians into the Greek, in which the letters from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-Italic, the Roman, and those derived from them.

3. The letters are used also for signs of number, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for numbering chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from \aleph to ζ , the tens by η — θ , 100—400 by ι — σ . The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, τ 500, κ 600, λ 700, μ 800, ν 900; and sometimes by ρ = 400, with the addition of the remaining hundreds, as $\rho\sigma$ 500. In combining different numbers the greater is put first, as $\aleph\iota$ 11, $\aleph\zeta$ 121. Fifteen is marked by ω = 9 + 6, and not by $\rho\eta$; because with these the name of God ($\epsilon\lambda\omega\eta$) commences; and 16 by $\iota\omega$, for a like reason. Thousands are denoted by the units with two dots above, as \aleph 1000.

4. Abbreviations of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$, η for $\epsilon\lambda\eta$.

* See the works of Young, Champollion, and others on the Hieroglyphics. *Leopold* exhibits the chief results in his *Letter to Mr. Rosellini sur l'alphabet hiéroglyphique*, Rom. 1827, 8vo. Comp. *Gesenius in der Allgem. Litt. Zeitung*, 1833, No. 77—81. *Hitzig, die Erfindung des Alphabets*, Zürich, 1840, fol. 2. *Die Aeneas über den Ursprung des Alphabets*, Kiel, 1841, 8vo.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e.g. τ , θ , which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Barges, Journ. Asiat.* 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the *gutturals*, \aleph is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to τ , but softer. Even before a vowel, it is almost lost upon the ear ($\aleph\epsilon\aleph$, *amep*) like the λ in the French *habit*, *homme* (or Eng. *honor*). After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own ($\aleph\epsilon\aleph$ *malak*, § 23, 3).

\aleph before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like \aleph unite its sound with that of the preceding vowel ($\aleph\epsilon\aleph$ *galá*), or it may retain its character as a guttural ($\aleph\epsilon\aleph$ *galá*), which is regularly the case at the end of a syllable in the middle of a word, as in $\aleph\epsilon\aleph$ *sh-pálá* (§ 7, 2, and § 14).

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Lilkenius' Theorie des Stimmes*, Leipzig, 1814, *L. Müller's Handbuch der Physiologie*, Bd. II., S. 179, 42, also *Brodmann's Anatomische Verhältnisse zur Physiologie des Stimmes und der Sprachlaute*, Altona, 1837. In the reference to grammar, see *H. Heyfeld in Jahn's Jahrbücher f. Philologie*, 1829, II. 4, and *H. R. Lindau's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Mannh., 1828), I. Physiologie der Stimm- und Sprachlaute, S. 1, 42.

ז is nearly related to ש; and is a sound peculiar to the organs of the Semitic race. Its least sound is that of a *g* slightly rattled in the throat, as *תִּשְׁבֹּז*, LXX. *Tisbōzō*; *תִּשְׁבֹּז*, *Tisbōz*; it is elsewhere, like ש, a gentle breathing, as in *יִלֵּל*, *Ill*; *אֶמֶלֶךְ*, *Amalek*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *z*, the second as a sort of vowel sound like *a*. To pass over ז, as many do in reading and in the expression of Hebrew words by our letters (e.g. *יֵלֵךְ Eli*, *אֶמֶלֶךְ Amalek*) and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *'g* (but softer), as *תִּשְׁבֹּז*, something like *arbath*, *תִּשְׁבֹּז*, *'g^amura*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is, a guttural *ch*, as uttered by the Swiss, e.g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals. (§ 21, 3.)

2. To *sibilant* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

ש and ז were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into ש *sh* (which occurs most frequently), and ש *s*.

ז resembled ש in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to ש. Hence *זָבַח* to *close up*, and *זָבַח* to *reward*, have different meanings, being distinct roots, as also *בָּזָח* to *be foolish*, and *בָּזָח* to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only ש for both, and the Arabians only ז. They also began to be interchanged even in the later Hebrew; as *זָבַח* — *זָבַח* to *hire*, Exr. iv. 5, *רָבִיבִים* for *רָבִיבִים* *folly*, Eccles. i. 17.

ט was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

2. פ and כ differ essentially from ש and ח. The former (as also כ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ש and ח (as well as the different pronunciations of פ, צ, כ) are indicated by diacritic points. Two letters are thus made from each: from ש the softer ש *Shin*, and the harder ש *Ghain*; from ח the softer ח *Heh*, and the harder ח *Aleph*.

3 The six consonants (the so-called *Mutes*),

א, ב, ג, ד, ה, ו, (אָבגדוּ.)

have a twofold pronunciation :^a 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as אָ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially 2) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as אָ *x*, אַ *χ*, בָּ *π*, בַּ *φ*, דָּ *τ*, דַּ *θ*.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated א as *e*, and the ה nearly as *a*, e. g. רֶשֶׁתְּ *reshia*, רַר *rar*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows :

- | | |
|--------------------------------------|---------|
| a) Gutturals, א, ה, ו, ח, | (אחוו) |
| b) Palatals, ק, צ, ג, י, | (קציג) |
| c) Linguals, ט, נ, ד, with ז, ל, | (טנזלד) |
| d) Dentals or sibilants, ז, ש, ס, ט, | (זשסט) |
| e) Labials, פ, ב, מ, ו, | (פבמו) |

The letter ו partakes of the character of both the first and third classes.

The liquids also, ו, ז, ש, ל, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

^a Sound א as *t*, ה as *th* in *thick*; ו as *d*, וּ as *th* in *that*; ח as *p*, ח as *ph* or *f*; ק as *k*, קִ as *kh* as *q*; ג as *g* in *go*; י as *k*. To give the aspirated sound of א and ז, pronounce *g* and *k*, rolling the palate with the same breath.—Ta.

This appears, 1) in the preference of the softer letters; e. g. פֶּזֶז (see § 2. 2. Rem.), Syr. פֶּזֶז; 2) in the pronunciation of the same letter; thus in Syriac פ has almost always a feeble sound; the Gallileans uttered it as well as פ like פ; in Æthiopic פ has the sound of פ that of A.

§7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels, *a, e, i, c, u*, in the three primary vowel-sounds *A, I, U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here, *E* and *O* have in all cases arisen from a blending of two pure vowel-sounds into one; viz. *e* from the union of *I*, and *o* from the union of *U*, with a preceding short *A*. Hence, they are properly diphthongs contracted; *e* arising from *ai*, *o* from *au*, according to the following scheme:*



The more ancient Arabic has not the vowels *e* and *o*, and always uses for them the diphthongs *ai* and *au*; e. g. آي, Arabic *baia*, آي, Arab. *yaia*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. *Cæsar*, *Kaisar*; *Jaïces*, Ion. *Jaïces*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *ausa* *auris*, old High-Germ. *äsa* *Ohre*; Goth. *smair*, old High-Germ. *smär* *Schnee*), and even from the German popular dialects (*Oge* for *Ango*, Goth. *augo*; *Steen* for *Stein*, Goth. *Stains*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, *a, i, u*, than that spoken in Syria and Egypt (Wallis, as quoted p. 22, note). A similar fact is stated by Barges, respecting the Jews in the province of Oran (*Journ. Asiat.* 1845, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

* For the sound of these vowels, see note on § 2.—Tr.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, \aleph (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; \aleph (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word where long *a* was represented, in Hebrew, by \aleph , and more seldom by \aleph .† These two letters stood also for final *e* and *o*.

Even those two vowel-letters (\aleph and \aleph) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether \aleph and \aleph were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, $\aleph\aleph$ might be read *quai*, *qat*, *qatol*, *q'ol*, *qat*, *qittel*, *qattel*, *qutal*; $\aleph\aleph$, *dabhar* (a word), *dabber* (a pestilence), *dibber* (he hath spoken), *dabher* (to speak), *dabher* (speaking), *dabbar* (it has been spoken); $\aleph\aleph$ might be *mareth* (death), or *muth*, *moth* (to die); $\aleph\aleph$ might be read *bin*, *bén*, *higin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue. ✕

* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between \aleph , \aleph , and the *a*-sound, \aleph and the *U*-sound, and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also \aleph and \aleph . *U* is sounded in the fore part of the mouth, with the lips a little protruding and rounded; so also \aleph [English *w*]. *I* is formed at the fore part of the palate; so also \aleph [our *g*]. *E* is formed at the back of the palate, between *e* and *a*; *O* in the under part of the mouth, between *a* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See Mem. Phœnicie, pp. 37, 38, and above, § 2, 2. ✕

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians. X

See *Gesch. d. hebr. Spr.* 8. 182 ff. and *Huyfeldt in Jen theol. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11-14) and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syrian punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

§8.

OF THE VOWEL-SIGNS.*

1. The full vowels (in distinction from the *half-vowels*, § 10, 1, 2_b) are exhibited in the following table, classed according to the three primary vowel-sounds.

* The vowels, as represented in this translation, are sounded as follows:—*a* and *ā* as *a* in *father*; *ā* as the second *a* in *about*; *ē* as *e* in *error*; *ē* and *ē* as *a* in

וְיָ Vowels essentially long (§25, 1) are denoted by *ā, ē, ō*; *long-long* vowels (§9, 1, 2; 7; 10, 3) by *a, e, o*; short vowels by *a, e, o*. For the *i* and *u* sounds, only the first and third of these signs (*i* and *ī, ū* and *ū*) are required (§19).

* First Class. For the A sound.

- a) = *Qāmets*, *ā*, אָ *yādh*, קָ *qām*.
 b) = *Pattāch*, *a*, פָּ *bāth*.
 c) = *Seghōl*, *ā*, as in the first syllable of מָלֶכְךָ *mālēkh*, where — has sprung from —* [מָלֶכְךָ], and also in union with י, as יָדְהָכָה *yādhākhā*, יָלָנָה *g'lanā*, like the French *ē* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I and E sound.

- I { a) = and — long *Chîreq*, *i*, צִיִּים *tsaddîqim*.
 b) = short *Chîreq*, *i*, צִיִּים *immō*.
 E { c) = and — *Tserē* with and without *Yodh*, *ē, ī*, צִירִי *bēth*, שֵׁם *shēm*.
 d) = *Seghōl*, obtuse *ē*, שֵׁפֶהר *sēphēr*, שֵׁן *shēn*, accented *ē*, חֹזֶזֶה *chōzē*.

Third Class. For the U and O sound.

- U { a) = *Shūrek*, *ū*, מוּת *mūth*.
 b) = *Qibbāts*, *ū*, סוּם *sallām*; but also *ū* (*Shureq* defectively written, No. 4), מוּת *(for מוּת) mūthi*.
 O { c) = and — *Chōlēm*, *ō*, אֹל *qōl*, רֹב *rōbh*.
 d) = *Qāmets-chātūph*, *ō*, חֹלֶם *chōq*.
 e) also —, obtuse *ē*, so far as it springs from *u* or *o*, as in אֶתֶם *atēm*, אֶת *ēth* (from אֶת).

The names of the vowels are, according to the usage of the Semitic grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פָּתַח signifies *opening*, צִירִי (also צִירִי) *bursting* (of the mouth), גִּנָּחֵץ *gnashing*, פִּלְפִּל *fulpess*, from its full tone (also פִּלְפִּל *full mouth*), סָגַר *properly expressed*, סָגַר *closing* (of the mouth). This last meaning belongs also to סָגַר; and the reason why long *a* and short *a* (סָגַר סָגַר *Qāmets corruptum*) have the same sign and name is apparently, that long *a* was sounded rather obscurely, nearly as *e*

fat; *a* as *e* in *met*; *i* as *i* in *pique*; *ē* as *i* in *pick*; *ō* and *ō* as *o* in *body*; *ū* as *u* in *shelly*; *ā* as *a* in *man*; *ā* as *a* in *fall*; *o* as *o* in *found*; *ai* sounded as *ay*. The long and short sounds of the same vowel should differ only in length.—T.

* The Jewish grammarians call *Seghōl* also "small *Pattāch*."

the full sound of which it now has among German and Polish Jews comp. the Syr. *a*, among the Maronites — *o*, the Swedish *a*, and the early change in Hebrew from *a* to *o*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (סֶגוֹל cluster of grapes) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Seghol*, *Qomels-chatuph*, *Qabbala*.

3. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, פֶּ *ra*, פֶּ *ra*, פֶּ *ra*, פֶּ *ru*, &c. There is an exception to this rule in *Patach*, when it stands under a guttural at the end of a word (*Patach furtive*, see § 22, 2, b), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Var*), which is put to the left *over* the letter, פֹּ *ro*.

When *Cholem* (without *Var*) and the diacritic point over ו (וּ, וֹ) come together, one dot serves for both, as אִוּוּ *at-ne* for אִוּוּ, אִוּוּ *not* אִוּוּ *moche*. וֹ (with two points), when no vowel stands under it, is *sho*, as אִוּוּ *sho-ne*; when no vowel goes before it, *or*, as אִוּוּ *gir-pa*.

The figure י is sometimes sounded on, the י being a consonant with *Cholem* before it, as אִי *le-er* (lending); and sometimes *eo*, the *Cholem* being read after the *Var*, as אִי *a-eon* (sin) for אִי. In very exact impressions a distinction is made thus: יֹ *er*, יֹ *eo*, and יֹ *er*.

3. The vowels of the first class [for the *A* sound] are, with the exception of פֶּ — in the middle and of פֶּ —, אֶ — at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as פֶּ, פֶּ, פֶּ) and became identical only through carelessness in writing; but such a difference cannot be proved for these two marks are quite identical, the former (פֶּ) being only the original, and the latter (פֶּ) the modified form.

† Of late there has come to our knowledge a system of vowel-signs, differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews, which are now at Odessa. The vowel-signs, at least פֶּ, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Patach* and *Seghol*, when accented, are represented by one and the same sign; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Dagesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in *Pinner's Prosopie der der Odessener Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten hebr. u. rabbin. MSS.*, Odessa 1845; and a general description of this Persian-Jewish vowel-system by Bödger, in the *Halle Allgem. Lit. Zeit.* 1848, Aug. No. 167.

long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

- * may be determined by *Chireq* (ֿֿֿ), *Tere* (ֿֿֿ), *Seghol* (ֿֿֿ).
 † by *Shureq* (ֿֿֿ) and *Cholem* (ֿֿֿ).*

In Arabic the long *a* is regularly indicated by the vowel-letter *Alaph* (اֿֿֿ) written in the text, so that there, three vowel-letters answer to the three vowel-classes: In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus כֶּלֶם and כֵּלֶם are written *fully*, כֶּלֶם and כֵּלֶם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. כֶּלֶם, כֵּלֶם, כֶּלֶם, כֵּלֶם; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. כֶּלֶם for כֵּלֶם.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. עֶזְקֶיךָ Ezek. xvi. 60, עֶזְקֶיךָ Jer. xxiii. 4, where other editions have עֶזְקֶיךָ. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as עֶזְקֶיךָ, עֶזְקֶיךָ; כֶּלֶם, כֵּלֶם; כֶּלֶם, כֵּלֶם.

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual †

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiescit*) in the vowel-sign." Hence the letters וֿֿֿ and יֿֿֿ (with וֿֿֿ and יֿֿֿ, see § 23) are called *literae quiescentes*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of אֿֿֿ as a vowel-letter) in Arabic—in the latter especially by means of the older Kessu MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. אֵי *ai*, אִי *ei*, אִי, אִי *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, א and י retain in such cases their consonant power,—as *av*, *ev*, *ay*,* e. g. אָדָם *ādām*, גֵּר *gēr*, חַי *chay*, גֹּי *gōy*. In sound אִי is the same with אֵי, namely, *av*, as אֲחִי *d'hārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *ai*, *ei* sound like *av*, *ev*. In the manuscripts *Yekā* and *Far* are, in this case, even marked with *Mappiq* (§ 14, 1).

19.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

I. First Class. A sound.

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *a*, for which the Arabic has ا, as كِتَاب *k'tābh* (writing), غَنَاب *gannābh* (thief), قَام *qām* (surrexit), written at times قَامَ. 2) The prosodially long *a*,† both in the tone-syllable and close before or after it. This sound always comes from short *a*,‡ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. בָּרָךְ,

* When *y* represents the consonant power of *א*, it should have its full sound as in *you*.—Tz.

† See § 25, and § 26, 2.

‡ In Arabic, the short *a* is every where retained.

חָדָשׁ, נָקִים, and also in a closed (i. e. one ending with a consonant), as נָדָה, עָלָם. In the closed syllable, however, it can stand only when this has the tone, נָדָה, עָלָם; but in the open, it is especially frequent *before the tone-syllable*, as נָדָה, נָקִים, עָלָם. לָקַח, לָקַח. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Patach), and in the latter, vocal *Sh'va* (§ 27, 3), נָדָה, נָדָה (*d'hhar*); נָקִים, נָקִים (*ch'khâm*); לָקַח, לָקַח.

As the closing sound of a word, Qamets can stand by itself (לָקַח, לָקַח); but here, it is often represented by ם, among the original consonant-letters (לָקַח, לָקַח).

2. *Patach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (לָקַח, לָקַח). Most of the cases where it now stands in an open syllable (נָדָה, נָדָה), were originally closed (נָדָה, נָדָה, see § 28, 4); and in such cases it has generally become long *a*.

On the union of Patach with ם (ם-) see § 23, 2: on *a* as a helping sound (*Patach furtive*), see § 22, 2, b.

3. *Seghol* (*ä, e*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast, Gäste*, e. g. נָדָה from נָדָה. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of נָדָה *tsädêq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. Second Class. I and E vowel.

4. The long *i* is most commonly expressed by the letter י (a fully written *Chireq* י-); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. נָדָה pl. נָדָה; נָדָה pl. נָדָה. Whether a defectively written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methagh* (§ 16, 2) at its side, as in נָדָה.

5. The short *Chireq* (always written without י) is specially frequent in sharpened syllables (נָדָה, נָדָה)* and in closed unaccented syllables (נָדָה). Not seldom it comes from *a* by shorten-

* For this sharp *i* the LXX. mostly use α, ἰσχυρὸν Ἰσχυροῦ.

[ing, as in *בַּת* (my daughter) from *בָּרָה*, *בְּרָה* from *בָּרָה*, *בְּרָה* out of *בְּרָה*. Sometimes also it is a mere helping vowel, as in *בֵּית* for *בֵּית* (§ 28, 4).

The Jewish and older grammarians call every fully written *Chireq* *Chireq magnum*, and every defectively written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ē*, *Tsere* with Yodh (*ֵי־*), comes from the diphthong *ai* *ֵי־* (§ 7, 1), which also stands for it in Arabic and Syriac, as *בֵּית* (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than *ֵי־*, since it approaches the quantity of a diphthong. This *ֵי־* is but seldom written defectively (*בֵּית* for *בֵּית* Is. iii. 8), and then it retains the same value.

At the end of a word *ֵי־* and *ֵי־* must be written fully: very rare is the form *בֵּית* (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ē* of the second rank, which stands only *in* and *close by* the tone-syllable, like the *Qamets* above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (*בֵּית*, *בֵּית*), the latter only *in* the tone-syllable (*בֵּית*, *בֵּית*).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (*ֵי־*), *בֵּית* from *בֵּית* (son). It arises also out of the shortest *e* (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as *בֵּית* for *בֵּית*, *בֵּית* for *בֵּית*; and besides it appears as an involuntary helping sound, *בֵּית* for *בֵּית*, *בֵּית* for *בֵּית* (§ 28, 4). The *Seghol* with Yodh (*ֵי־*) is a long but yet obtuse *ē* (of the French) formed out of *ai*, *בֵּיתֵי* *g'lēna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the *u* sound we have: 1) the long *ū*, whether *a*) fully written *Shureq* (answering to the *ֵי־* of the second class), e. g. *בֵּית* (dwelling), or *b*) defectively written without *Vav* *ֵי־* (analogous to the long *ֵי־* of the second class), *Qibbuts*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (*בֵּיתֵי*, *בֵּיתֵי*), being in fact a

long vowel like Shureq, and only an orthographic shortening for the same ;

2) The short *û*, the proper *Qibbutz* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֶׁלֶק (table); בֶּדְחָמֶר (bedchamber).

For the latter the LXX. put *o*, e. g. בֶּדְחָמֶר, 'Odoilap, but it by no means follows that this is the true pronunciation; indeed, they also express *Chireq* by *o*. Equally incorrect was the former custom of giving to both kinds of *Qibbutz* the sound *û*.

Sometimes also the short *u* in a sharpened syllable is expressed by *i* e. g. יִיִּי = יִיִּי, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations : 1) the longest *ô* viz. from the diphthong *au* (§ 7, 1); it is mostly written in full, *î* (*Cholem plenum*), as שֵׁשׁ (whip), Arab. *saut*, זֵלָה (evil) from זִלָּה; sometimes it is written defectively, as שֶׁרָ (thy bullock), from שֵׁרָ;

2) The long *ô*, which has sprung from an original *a* (corruptly sounded); it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטַל Arab. and Chald. *qatal*, אָלַח Arab. and Chald. *alah*, plur. אֱלֹהִים, טָלַח Arab. and Chald. *'alam*;

3) The tone-long *ô*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as אָל (all), קָל (kol), קָלָם (kallam), יָקָטַל, יָקָטְלָה, יָקָטְלָה (in this last instance it is shortened to vocal *Sh'va*, *yiq'tlu*). In this case the *Cholem* is *fully* written only by way of exception;

4) The *Qamets-chatuph* (ֿ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, קָל kol, וַיִּקְרָא vāy-yā-qām. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in אָסַף, אָסְפָה. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. O and U.
— longest <i>ā</i> (Arauc. *—).	— <i>ē</i> diphthongal (from <i>ai</i>).	* <i>ō</i> diphthongal (from <i>au</i>).
	— <i>ē</i> (from <i>ai</i>).	* or — <i>ō</i> corrupted from <i>ā</i> .
— time-lengthened <i>ā</i> (from short <i>a</i> or —) in and by the tone-sylla- ble.	— or — long <i>i</i> .	* or — long <i>ū</i> .
	— tone-lengthened <i>ē</i> (from — <i>i</i> or — obtuse <i>e</i>) in and immediately be- fore the tone-syllable.	— tone-lengthened <i>ō</i> (from — <i>o</i> or —) in the tone-syllable.
— short <i>ā</i> .	— short <i>i</i> .	— short <i>ū</i> , especially in a sharpened syllable.
— obtuse <i>ā</i> .	— obtuse <i>e</i> .	— short <i>ō</i> .
Greatest shortening to — ^a or — ^a in an open syllable, and to — ⁱ in a closed syllable.	Greatest shortening to — ^a or — ^a in an open syllable, besides the — ⁱ or — in the closed.	Greatest shortening to — ^a or — ^a in an open syl- lable, besides the short — or — <i>ō</i> in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (,) both for long *ā* (Qamets) and for short *ō* (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules:

1. The sign (,) is *ō* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple *Sh'va* follows, dividing syllables, as in חָכְמָה *chókā-mā* (wisdom), חֹכְמָה *chókā-ra*; with a *Methegh*, on the contrary, the (,) is *ā*, and closes the syllable, but then the following *Sh'va* is a half-vowel (so-called *Sh'va*), as חֹכְמָה *chókā-ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִי *böttim* (houses), חֲנֻנִי *chān-ni* (pity me); also בֵּיתִי *bött-khēm* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Mappah* follows (§ 16, 1), as כָּל־אֲנָשִׁים *kāl-anāshīm* (all men).

d) When the unaccented closed syllable is final, as עָמְדָה *amaydā-m* (and he stood up).—There are some cases where *ā* is the final syllable loses its tone by *Mappah* (§ 16, 1) and yet remains unchanged, e. g. עָשָׂה *Esā* (Gen. i. 5); עָשָׂה *Esā* (Gen. i. 25). *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26 and on *Methegh* in § 16, 2.

In cases like לִמְנָה , לִמְנָה *limma*, where the (+) has the tone, it is *d*, according to § 26, 5.

2. The sign (,) as short *o* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as $\text{פָּדָה$ *pō-lo* (his deed); *b*) when another *Qamets-Chatuph* follows, as $\text{פָּדָה$ *pō-ol-khat* (thy deed); *c*) in two anomalous words, where it stands merely for (,), which are found so even in manuscripts, viz. קֹדְשִׁים *qō-dha-shim*, sanctuaries, and שְׂרָשִׁים *shō-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (+) is followed by *Methegh*, although it is *o*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as $\text{בַּנֵּי$ in the ship (read: *ba-ni*) 1 Kings ix. 27, with the article included; on the contrary בְּנֵי *bo-ch^ori* ap^h Ex. xi. 8. without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH'VA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.* We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign —, the slightest and most indistinct half-vowel, something like an obscure half *e*. It is called *Sh'va*,† and also *simple Sh'va* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh'va* (*Sh'va mobile*) to distinguish it from the *silent* (*Sh'va quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh'va*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as שֶׁבַע *q'ol*, מַמְלֶה *m'malle*, or *b*) in the middle of the word, as

* That *q* ought here to be considered and divided as an open syllable קֹדְשִׁים appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name שְׂרָשִׁים (written also שְׂרָשִׁים) is of doubtful origin and signification.

קִטְלָה *qo-t'la*, יִקְטֹל *yiq-t'lû*, קִטְלָה *qit-t'lû*. So also in cases like הָלָלָה *hā-l'lû* (which stands for הָלַל *hal-l'lû*), לַמְנַטֵּחַ *la-m'nats-tse'ch* (for לָמַח); farther, הַמְשֹׁל *ha-m'shol* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵּי *mal'-khe*. In the last examples the *Sh'va* sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing vocal *Sh'va*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even בְּרִיבִים *Xpivβim*, וְהָלַל *hallelōim*, oftener by *α*, סָפִיחַ *Sapōmā*, but very often they give it a sound to accord with the following vowel, as סָדֹם *Sodōm*, סֶלֶצָה *Selōmā*, צָפֹרֶם *Safōmē*.* A similar account of the pronunciation of *Sh'va* is given also by the Jewish grammarians of the middle ages.†

How the *Sh'va* sound arises from the slight or hasty utterance of a stronger vowel, we may see in בָּרַכָה (for which also בְּרַכָה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for vocal *Sh'va* an ordinary short vowel.

The vocal *Sh'va* is too weak to stand in a closed syllable, but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented *—*, as מֶלֶךְ from מֶלֶךְ. Comp. § 20, 4.

2. With the simple vocal *Sh'va* is connected the so-called *composite Sh'va* or *Chateph* (*rapid*), i. e. a *Sh'va* attended by a short vowel to indicate that we should sound it as a half *a*, *e*, or *o*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

- (*—*) *Chateph-Patach*, as in חֶמֶר *ch'mor* (ass).
- (*—*) *Chateph-Seghol*, as in שֶׁמֶר *'mor* (to say).
- (*—*) *Chateph-Qamets*, as in חֶלִי *ch'li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (*—*) and (*—*) occur under letters which are not gutturals.

The *Chateph-Patach* stands for simple vocal *Sh'va*, but without any fixed law, especially *a* under a doubled letter, since the doubling causes a more full utterance of the *Sh'va*, as שֶׁשׁ Zech. iv. 12; also where the sign of doubling has fallen away, שֶׁשׁ Gen. ix. 14. שֶׁשֶׁשֶׁשׁ.

* This law obtains in the Phœnician language, e. g. מֶלֶכֶּס *Malaka*, מֶלֶכֶּס *malaka* (see Mon. Phœnicia, p. 496; Murson, *Art. Phœnicia in Eruch and Græker's Enzyklop.* 456); comp. the Latin augment, in *immero*, *puppo*, with the Greek in *εμερον*, *εμεποιον* and the old form *immero*.

† See especially *Juda Chapin*, p. 4, l. and p. 200 of the ed. by Dukes and also in *Joel Ezer's Teuchoth*, p. 2; *Gramm. Lehrgründe der heb. Sprache*, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but זָהָבִי Gen. ii. 12; שָׁמַע (hear), but שָׁמַעִי Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh'ea* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאָה for רָאָה vision ($\frac{1}{2}$ Ps. VI), קִרְיָתָא for the usual קִרְיָתָא Ez. xxxv. 6 from קִרְיָתָא ; כִּי־צִמְחָה *his crown* from קִרְיָתָא . It is used also, like (־), when *Daghash forte* has fallen away, לִקְרָא for לִקְרָא Gen. ii. 23. In יְהִי־עֵד 1 Kings xiii. 7 and יְהִי־עֵד Jer. xxii. 20, the choice of this composite *Sh'ea* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh'ea* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'ea* (*Sh'ea quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ך , e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָדָר (nard), אַתָּה (thou, *fem.*), הָרַגְתָּ (thou hast killed), שְׁמִי , שְׁמִי , שְׁמִי (proper name), &c.

Yet in the last examples *Sh'ea* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att* from אַתָּה *att*, הָרַגְתָּ from הָרַגְתָּ , שְׁמִי *yishl* from שְׁמִי ,* &c. The Arabic actually has a short vowel in the analogous forms. In נָדָר , borrowed from the Indian, this is less clear: שְׁמִי (truth) Prov. xiii. 24, seems to have been sounded *qaht*.

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ו and ז , a point is used in a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: a) as *Daghash forte* or sign of *doubling*; b) as *Daghash lena* or sign of *hardening*; c) as *Mappiq*, a sign that the vowel-letter (י , ז), especially the י at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

* So thought *Juda Chasid* among the Jewish grammarians.

§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh*, a point written in the bosom* of a consonant, is employed for two purposes: a) to indicate the *doubling* of the letter (*Daghesh forte*), e. g. קָטַל *qit-tel*; b) the *hard* sound of the aspirates (*Daghesh lena*).

The root קָטַל, from which קָטַל is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word *Daghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language קָטַל means, 1) *acutere litteram*, to *sharpen* the letter by *doubling* it; 2) to *harden* the letter, to utter it without aspiration. Accordingly קָטַל means *sharp* and *hard*, i. e. sign of sharpening or hardening (like *Mappiq*, מֶפֶק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere prick of the stylus (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a point or pointed instrument (*obeliscus*) affixed to them. The opposite of *Daghesh lena* is קָטַל *soft* (§ 14, 2). That קָטַל, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as *Daghesh forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

§ 13.

DAGHESH LENE.

1. *Daghesh lena*, the sign of *hardening*, belongs only to the aspirates (*littera aspirata*) קָטַל (46, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

* *Daghesh* in י is easily distinguished from *Shureq*, which never admits a vowel or *Shewa* under or before the י. The *Fav* with *Daghesh* (י) ought to have the point not so high up as the *Fav* with *Shureq* (י). But this difference is often neglected in typography.

(*littera tenuis*), e. g. מַלְכַּי mā-lekh, but מֹלְכִי mol-ko; תַּפְּחַי tā-phar but תַּפְּחִי yith-por; שְׁחַתְּהָ sha-thā, but שְׁחַתְּתִי yish-tē.

2. Daghesth *lene*, as is shown in §21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesth *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesth is *forte* in רַבִּי rabbī, but *lene* in יֶגְדַּל yigh-dal.

3. Daghesth *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אֶפֶס ap-pi; רַק־כֹּחַ rak-koth. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as ξάρα *xára* (not *xáqra*), ἀνάσσειν *anássein*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אֶפֶס in Syriac is read *apeq*, for *appep*.

§14.

MAPPÍQ AND RAPHE.

1. *Mappiq*, like Daghesth, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters א, ו, and the breathings א, ו, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ו; e. g. גַּבְּי ga-bhah (the *h* having its full sound), אֶרֶצָה or-*tsah* (her land), in distinction from אֶרֶץ ar-*tsā* (to the earth).

Without doubt such a ו was uttered with stronger aspiration, like the Arab *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuck*. The use of it in and under א, ו, is confined to manuscripts, e. g. גֹּי (goy), יֹרֵ (yor).

The name מַפְּיָק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesth, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֵּה), א, e. *soft*, written *after* the letter, is the opposite of both Daghesth and Mappiq, especially of Daghesth *lene*

In exact manuscripts an aspirate has generally either Daghesthene or Raphe, e. g. מֶלֶךְ *mālek*, מֶלֶךְ; but in printed editions of the Bible it is used only when the absence of Daghesth or Mappiq is to be expressly noted, e. g. מֶלֶךְ for מֶלֶךְ, Judges xvi. 16, and v. 28 (where Daghesth *lene* is absent), *Mappiq* in Job xxxi. 22.

! 15.

OF THE ACCENTS.

1. The design of the accents in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the tone, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reciting, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *māl-rā* (מֶלֶךְ *Chald.*, *from below*), e. g. מֶלֶךְ *qatal*; in the second, *māl-el* (מֶלֶךְ *Chald.*, *from above*), e. g. מֶלֶךְ *mālek*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sillūk* (end), only at the end of the verse, and always united with (:) *Soph-pāsūk*, which terminates each verse, e. g. : 7787. 2. (—) *Athnach* (*respiration*), generally in the middle of the verse. 3. (—) *Merkā* with *Mahpakh* :^{*} in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnach* then divides the second half.

II. Great *Distinctives* (*Reges*): 4. (—) *Seghōltā*.† 5. (—) *Zaqēph-qātōn*. 6. (—) *Zaqēph-gādhōl*. 7. (—) *Tiphchā*.

III. Smaller (*Duces*): 8. (—) *Rebhā*. 9. (—) *Zārgā*.† 10. (—) *Pāshtā*.† 11. (—) *Yethibh*.† 12. (—) *Tebhūr*. 13. (—) *Shālshēleth*.^{*} 14. (—) *Tiphchā* *initiale*.†

IV. Smallest (*Comites*): 15. (—) *Pāzēr*. 16. (—) *Qārne phārā*. 17. (—) Great *Telishā*.† 18. (—) *Gāresh*. 19. (—) Double *Gāresh*. 20. (·) *Pesiq*, between the words.

B. *Conjunctives* (Servi).

21. (—) *Merkā*. 22. (—) *Mūnach*. 23. (—) Double *Merkā*. 24. (—) *Mahpakh*. 25. (—) *Qādhmā*. 26. (—) *Dārgā*. 27. (—) *Yārach*. 28. (—) Little *Telishā*.† 29. (—) *Tiphchā*.^{*} 30. (—) *Merkā* with *Zārgā*.^{*} 31. (—) *Mahpakh* with *Zārgā*.^{*}

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. *ῥή* and *ῥη*), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *bānū* (they built), בְּנוּ *bānu* (in us); עָמַד *āmā* (she stood up), עָמַדָּה *qamād* (standing up, fem.). [Compare in English *compact* and *compact*.]

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable is indicated in this book by the sign (°) e. g. עָתִידָהּ *ca-tīd-ah*.

H. As Signs of Interpunction.

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,* or in the figurative language of the grammarians, as a *realin* (*dilin*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Dominii* of different grades, which form the larger and smaller divisions.

5. Conjunctions (*Serri*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. For marking the closest connection of two or more words, *Maqqeph* is also used (§ 16, 1).

6. In very short verses few conjunctions are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*esset domino majori*). In very long verses, on the contrary, conjunctions are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecration, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

§ 16.

MAQQEPH AND MTHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (𐤓𐤒 binder) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. 𐤍𐤕𐤔𐤕𐤕𐤔 every man; 𐤍𐤕𐤔𐤕𐤕𐤔𐤕𐤕 every herb, Gen. i. 29; 𐤍𐤕𐤔𐤕𐤕𐤔𐤕𐤕𐤕 all which to him (was), Gen. xxy. 5.

Certain monosyllabic words like 𐤕𐤕 to, 𐤕𐤕 sign of the Acc., 𐤕𐤕 all, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. 𐤍𐤕𐤔𐤕𐤕𐤕 Gen. vi. 9; or two polysyllables, e. g. 𐤍𐤕𐤔𐤕𐤕𐤕 Gen. vii. 11.

2. *Methegh* (𐤍𐤕 a bridle), a small perpendicular line on the left of a vowel, forms a kind of secondary tone, or a check upon the chief tone indicated by the accents, and shows that the vowel,

* This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as **הָאֵשׁ**, **הָאֶרֶץ**, or short, as **קָדָשִׁים** *qodashim*, **בֹּטְחֵם** *bottekhem*. But here it is to be observed, that the half-vowel also (*simple Sh'va vocal and composite Sh'va*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple or composite*), **קָאֵל־לָהּ** *qā-ē-lā*, **יִירָא** *yī-r'-ā*, **יִשְׁרָאֵל**, **יִשְׂרָאֵל**, **פֹּאֵל־לָהּ**, and *b*) even by *vocal Sh'va*, e. g. **יִשְׂרָאֵל** *Israhel*, Job. v. 1.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* **גַּיָּא**, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in **זֶכֶךְ־רָא** the *Methegh* shows, that the (·) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (·) is an open syllable before (·) must be long (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary **זֶכֶךְ־רָא** without *Methegh* is a dissyllable [*zōkh-ra*], and (·) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also **יִירָא** (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ā*; but **יִירָא** (they see) without it, a dissyllable with short *i*, *yī-r-ā*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

§ 17.

Q'RI AND K'THIB.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called **קרי** (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called **כתיב** (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xiii. 6 the text exhibits **אֵשׁ**, the margin **קרי אֵשׁ**. Here the vowels in the text belong to the word in the margin, which is to be pronounced **אֵשׁ**; but in reading the text **אֵשׁ**, the proper vowels must be supplied, making **אֵשׁ**. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gramm. Gesch. der hebr. Sprache* S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

§ 18.

In order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. פפּ, ססּ, צצּ to *exult*; פּפּ, סּסּ, צּצּ, Aram. פּפּ to *tire*; פּפּ and פּפּ (as plural endings); פּפּ, פּפּ to *press*; פּפּ, פּפּ to *close*; פּפּ, פּפּ to *escape*. In process of time, and as the language approximated to the Aramaean, hard and rough sounds were exchanged for softer ones, e. g. פּפּ for פּפּ to *reject*; פּפּ for פּפּ to *laugh*; for the sibilants were substituted the corresponding flat sounds, as פּ for פּ, סּ for סּ, צּ for צּ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflection of words; viz. the interchange a) of פּ and פּ in Hithpael (§ 54), b) of פּ and פּ in verbs *Pe Yodh* (§ 69), as פּפּ for פּפּ.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

* See the first article on each letter in *Gemina's Hebrew Lexicon*.

following syllable begins, forming with it a double consonant, as *illustis* for *industis*; *diffusus* for *disfusus*; *συλλαβέναι* for *αυλλαβέναι*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִן־מִזְרָח for מִן־מִזְרָח from the east, מִן־הַזֶּה for מִן־הַזֶּה from this; יִשְׁנֶה for יִשְׁנֶה ; יִרְשֶׁה for יִרְשֶׁה . Before gutturals נ is commonly retained, as יִנְחֶה he will possess; שֶׁנָּךְ thou hast dwelt;
- b) less frequently and only in certain cases, with ל , ר , ת . E. g. לִלְךָ for לִלְךָ ; לִרְכִּיבֶךָ for לִרְכִּיבֶךָ ; לִרְשֶׁךָ for לִרְשֶׁךָ (§ 36).

In all these cases, the assimilation is expressed by a *Daghesch forte* in the following letter. In a final consonant, however, as it cannot be doubled (§ 20, 3, a), Daghesch is not written, e. g. לִלְךָ for לִלְךָ or לִלְךָ ; לִרְכִּיבֶךָ contr. לִרְכִּיבֶךָ ; לִרְשֶׁךָ contr. לִרְשֶׁךָ ; לִרְשֶׁךָ contr. לִרְשֶׁךָ . Comp. *τυπᾶς* for *τυπαεῖς*.

In the last cases the assimilated letter has not Sh'va, but the helping vowel Seghol (§ 23, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. הַמְּלִיכִי from הַמְּלִיכִי (§ 50); מִן־הַזֶּה for מִן־הַזֶּה from him (§ 103, 2). Here we may also refer יָסַב for יָסַב as surrounds (§ 67, 5).

3. The rejection or falling away of a consonant easily happens in the case of the breathings and vowel-letters א , ה , ו , י , and also of the liquids. It takes place,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as יָהֵא and יָהֵא (*we*); שֵׁב sit for יָשֵׁב ; תֵּן (*give*) for יֵתֵן ; מִי for יִמִּי , *who*, comp. No. 2, b;
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh'va, e. g. יָהֵא , the prevailing form for יָהֵא ; יָהֵא for יָהֵא (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocope*), e. g. יָהֵא for יָהֵא ; זֶה for זֶה , before the genitive זֶה .

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from זֶה was formed זֶה ; from זֶה , זֶה ; from זֶה , זֶה (see § 99). Here belongs also the weakening of the feminine ending ת *āth* to ת *a* (see § 41, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the addition of א (*Aleph protheticum*) with its vowel at the

beginning of a word, e. g. זִרְיָן and זִרְיָן arm; (comp. χιρς, *χίρς*, *spiritus*, Fr. *esprit*.)

5. *Transposition*, in grammar, seldom occurs. An example of it is זִרְיָן for זִרְיָן (§ 54, 2), because *st* is easier to sound than *ts*. Cases are more frequent in the province of the lexicon, as זֶבֶד and זֶבֶד *lamb*; זֶבֶד and זֶבֶד *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like *ts* from *ts*, *chevaux* from *cheral* (compare, below, § 20, 2, e); e. g. זֶבֶד *star* from זֶבֶד, זֶבֶד; זֶבֶד *man* from זֶבֶד or זֶבֶד (where the *Seghol* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesch forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesch essential*);

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for זָמַן we have זָמַן *we have given*; for זָמַן, זָמַן *I have set*;
- b) in cases of assimilation (§ 19, 2), as זָמַן for זָמַן. In both these instances it is called *Daghesch compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. זָמַן *he has learned*, but זָמַן *he has taught* (*Daghesch characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal *Sh'va*), comes between. Hence this is done a) when a long vowel precedes, זָמַן which is read *hō-fis* (§ 26, Rem.), and even after a merely *tone-long* vowel, זָמַן, where compensation is more usual; b) when a *Daghesch* has already been omitted, as זָמַן *hā-fis* for זָמַן *hāl-fis*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as זָמַן (he *blesses thee*), זָמַן (they *call me*), where זָ and זָ are suffixes; d) when the form has come from another which has a full vowel, as זָמַן construct of זָמַן. Sometimes the same word is found in both the full form and the contracted, e. g. זָמַן Jer. v. 9, and זָמַן Prov. xi. 3, זָמַן Ps. ix. 14, and זָמַן Ps. iv. 2.

* In the Psalm, זָמַן *wealth* (*king*) is in this way contracted to זָמַן, see *Mon Phœnicia*, p. 407.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dagghesh forte conjunctive*), as מָה הֵן עָשׂוּ *what is this?* for מָה הֵן עָשׂוּ ; $\text{קוּמְּוּ וְעִזְבוּ}$ *qu-mûs-ts'û (arise! depart!)* Gen. xix. 14; וְאַתָּה עֲשֵׂה Deut. xxvii. 7.*
In some instances words thus united are contracted into one, as מָה לָּךְ for מָה לְךָ , מָה לָּךְ for מָה לְךָ , מָה לָּךְ *what (is) to you?* Is. iii. 15.

Analogous to the above usage is the Neapolitan *le lagrime* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. קִנְיִן for קִנְיִן *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. *ἀγωνιστής*, *ἀγωνιστάς*, *ἀγωνιστήν* (*Agonisth, Corpus Inscr. Gr. I. p. 42*), and in German *unsere*, *unsere* (for *andere*, *unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (לֵךְ 29, 4), in order that it may furnish a more firm support for the tone, e. g. וְהָיוּ עֹשִׂים for וְהָיוּ עֹשִׂים *they give*, Ez. xxvii. 19, וְהָיוּ עֹשִׂים for וְהָיוּ עֹשִׂים *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as וְאַתָּה עֲשֵׂה , Ex. xi. 1, 21; so that the insertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

like the English *all, call, small*. Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. עַם (*people*), with a *distinctive accent* (§ 15, 3), for עַם from עַםעַם. The exceptions are very rare, as עַם *thou, f.*, עַם; *thou hast given*, Ez. xvi. 33;

- a) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek *αλλο* Homeric for *αλλεο*); e. g. עַםעַםעַם for עַםעַםעַם;
c) in the gutturals (§ 22, 1).

In the case *b*, it may be assumed as a rule, that the *Daghes* remains in the letter with *Shewa* (which is then *vocal*, § 10, 1), and is never left out of the *aspirates*, because it materially affects their sound, e. g. עַםעַםעַם **khapp'ra* (not עַםעַםעַם **kháp'ra*) Gen. xxxii. 21, עַםעַםעַם Is. ii. 4, עַםעַםעַם, עַםעַםעַם. On the contrary, it is usually omitted in the preformatives *ו* and *פ* in *Piel*, as עַםעַםעַם, עַםעַםעַם; עַםעַםעַם for עַםעַםעַם; so also in עַםעַםעַם, and in cases like עַםעַםעַם for עַםעַםעַם, עַםעַםעַם for עַםעַםעַם.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עַםעַםעַם with *you* for עַםעַםעַם; עַםעַםעַם for עַםעַםעַם (§ 67, 4), עַםעַםעַם Is. lxii. 2.

Rem. In the later books, instead of the sharpening of the syllable by *Daghes forte*, the preceding vowel is sometimes lengthened (comp. *mile* for *mill*), as עַםעַםעַם *he terrifies them* for עַםעַםעַם (Hab. ii. 17), עַםעַםעַם *threshing-sledges* for עַםעַםעַם, 1 Chron. xxi. 23.

h. and f. a word 7 *follow*

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (א, פ, כ, ד, צ, ב), with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene* :

* So in Latin, *fel* (for *fell*) gen. *fellis*; *mol*, *millis*; *ex*, *oxis*. In mid high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *mol* (Fall) *molles*; *swam* (Schwamm), &c. *Grims*, 4. Grunna. 2. Aug. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as לָכֵן *al-kên* (therefore), עֵץ *p'ri* (fruit-tree); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כַּאֲשֶׁר *and it happened, when*, Judg. xi. 5; * on the contrary וַיְהִי כֵן *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. בִּיבֵי Judg. v. 15.*

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. $\text{יָקָטְלוּ$ *ye have killed*, יָבֵב *he is heavy*, בִּיבֵב *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. דְּבִיר *dwelling*, בְּבִירָה *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. קָטַל (not קָטַלְתָּ) from קָטַל ; מָלַךְ (not מָלַכְתָּ) formed immediately from מָלַךְ (on the contrary מָלַכְתָּ *mal-ki*, because it is formed directly from מָלַךְ *malik*): בִּקְחָהּ (not בִּקְחָהּ) from בִּקְחָהּ . In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *rikh'-phâ, mal'-kê, bikh'-thâh*.†
- b) The כ in the suffixes ־כֵּן , ־כֵּן , ־כֵּן , has always its feeble sound, because vocal *Sh'va* is before it. See § 58, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. מַלְכֻּת (*mal'khûth*), עֲרֻכָּהּ .

Rem. 1. In מַלְכֻּת , we might expect the feeble pronunciation of כ on account of the preceding vowel. But the original form was מַלְכֻּת , and the relation of כ , notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus לְבָבִי Num. xxxii. 14, but לְבָבִי Ps. xl. 15; גִּבְרָה (*gôrbâh*), but גִּבְרָה (in pause) Ez. xl. 43.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *δῆλός, ἰσχυρός*.

* Hence the use of *Daghesh lene* after וַיְהִי , because instead of it וַיְהִי was used.

† A particularly instructive case occurs in § 45, 3.

(Tuesday 21 Feb.)

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission; * hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. עֵינַי *the eye* for עִינַי; נֶאֱמַר for נִאֱמַר, &c. The harder gutturals ה and ח allow a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. חֹדֶשׁ *the month*, נָתַתָּה *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אֶחָדִים for אֶחָדִים *brothers*; שְׁמֹרֶת *suare*; תְּחִילָה *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) Before a guttural, *Patach* is used instead of any other short vowel, as *i*, *e* (*Chirey parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); as, זָבַח *sacrifice* for זֶבַח, דָּבַר *report* for דִּבַּר. This preference was yet more decisive when the form with *Patach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שֵׁלַח *send*, יִשְׁלַח (not יִשְׁלַח); *Perf. Piel*, שָׁלַח (not שִׁלַּח); יָנַח *a youth*, where *Patach* in the first syllable is the original vowel; יָחַם for יָחַם;

* Compare *terro* and the French *terre*; the Germ. *Rolle* and the French *rotle*, *drollis*, Fr. *drole*. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as $\dot{\text{א}}$, $\dot{\text{י}}$, $\dot{\text{ו}}$ (i 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *a* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א . E. g. רִיחַ *rû'ch*, שָׁלוֹחַ *shā-lô'ch*, רֵעַ *rê'ch*, רֶעַ *rê'*, גֹּאֲלֹהַּ *gā-lhō'h*, חִישׁ-לֵחַ *hish-lē'ch*, &c.*

For the same reason the Swiss pronounces *ich* as *i'ch*, and the Arabian مَسِيح *mesî'h*, though neither writes the supplied vowel.

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. רִיחַ , רִיחִי , where the י is made the beginning of the new syllable.

The LXX write *s* instead of *Pattach furtive*, as נֹחַ *Nûs*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. אֶלֶּי for אֶלֵּי ; אֶלֶּיךָ for אֶלֵּיךָ . The *a* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. פָּקֵד , פָּקֵדְךָ . If, however, another vowel serves at all to characterize the form, it is retained, as יָחֹם , יָחֹלֵל not יָחֹל .

2. Seghol is used instead of *Pattach* both before and under the guttural, but only in an initial syllable, as חֶבֶלֶת , חֶבֶלֶיךָ . Without the guttural these forms would have *Chireq* in place of *Seghol*.

When the syllable is sharpened by *Daghesh*, the more slender and sharp *Chireq* is retained even under gutturals, as חֶבֶלֶת , חֶבֶלֶיךָ ; but when the character of the syllable is changed by the falling away of *Daghesh*, the *Seghol*, which is required by the guttural, returns, e. g. חֶבֶלֶת , *const. state* חֶבֶלֶתִּי , חֶבֶלֶיךָ , חֶבֶלֶיךָ .

3. Instead of simple *Sh'va vocal*, the gutturals take a composite *Sh'va* (i 10, 2), e. g. אֶפְסֵל , אֶפְסֵלֶךָ ; אֶפְסֵלִי , אֶפְסֵלֶיךָ . This is the most common use of the composite *Sh'vas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, i 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ (*thou hast sent*). But when the syllable stands before the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the composite *Sh'vas*), which has the same sound as the full vowel preceding, as יָחֹלֵל (also יָחֹלֵלִי), יָחֹלֵלְךָ (also יָחֹלֵלְךָ); this composite *Sh'va* is

* The accent is on the proper final vowel, and *Pattach furtive* is sounded like *a* in *real denial*.—T.

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, מָצָא *she*, מָצָא *to find*, מָצָא *he*; מָצָא, מָצָא, מָצָא. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מָצָא, מָצָא for מָצָא.

2. On the contrary, *š* generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as אָמַר *he has said*, מָצָא *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (*vocal šh'ra*) in the middle of a word: for then the vowel under *š* is either shifted back so as to be united with the vowel before it into a long sound, as לֶאֱכֹל for לֶאֱכֹל, לֶאֱכֹל for לֶאֱכֹל, also יֶאֱכֹל (*ā* obscured to *ā*) for יֶאֱכֹל; or it wholly absorbs it, as in בָּרָא for בָּרָא Neh. vi. 8, חֲטִי'ם (chōtim) for חֲטִי'ם (sinning) 1 Sam. xiv. 33, מֵאֲרִים (two hundreds) for מֵאֲרִים, רָאשִׁים (heads) for רָאשִׁים. Sometimes there is a still greater change in the word, as מִשְׁכָּנָא for מִשְׁכָּנָא, מִלְכָּנָא (business) for מִלְכָּנָא. Sometimes also the vowel before *š* remains short when it is *ā*, e. g. נָאֲדָר for נָאֲדָר, נָאֲדָר for נָאֲדָר.

Instead of the *š* thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters *ו* and *י*, e. g. בַּיִת for בַּיִת (*cistern*), יָבוֹשׁ (*buffalo*) for יָבוֹשׁ, רִשׁוֹן (*the first*) for רִשׁוֹן Job viii. 8, comp. לֹא (*not*) 1 Sam. ii. 16 *K'thikh*; at the end of a word *ו* also is written for *š*, as מִלֵּא (*he fills*) for מִלֵּא Job viii. 21.

3. Such a quiescent *š* sometimes falls altogether away, e. g. הָיָה (*I went forth*) for הָיָה, מָלֵא (*I am full*), Job xxxii. 18, for מָלֵא, אָמַר (*I say*) constantly for אָמַר, לֶאֱכֹל (*to lay waste*) 2 Kings xix. 25, for לֶאֱכֹל Is. xxxvii. 26, מָלֵא for מָלֵא Ezek. xxviii. 16.

Rem. 1. In Aramæan the *š* becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, *š* serves also to indicate the lengthened *ā*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *ā* sound, as מָצָא Hos. i. 14, for the usual מָצָא Prov. x. 4, xiii. 21, for מָצָא. Hebrew orthography generally omits, in this case, the prolonging letter (i s. 3).

* The feeble *š* being lost to the ear, the previous vowel is naturally prolonged (*š-ā-ā*, then *ā-ā-ā*); and its vowel when its own sound is lost, is heard with the previous vowel as a consonant, first *š-ā-ā-ā*, then *ā-ā-ā-ā*.—Ta.

121.

CHANGES OF THE FEEBLE LETTERS ך AND ם.

* The ך (*x*) and the ם (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ך or ם occurs (§ 69, &c. § 85, III-VI).

1. The cases where ך and ם lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.* These cases are chiefly the following:

- a) when ך or ם stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus *הַיָּסֵב* for *הַיִּסֵּב* or *הַיִּסֵּב*; *הַיָּסֵב* for *הַיִּסֵּב*; *הַיָּסֵב* for *הַיִּסֵּב*; so also at the end of the word, e. g. *יִסְרָאֵל* *yisrâli* (properly, *-li*, hence *fem. -liyya*), *מַדֵּב* (*made*, Job xli. 25), for *קִטְבִּי* (comp. *קִטְבִּי* 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ך and ם constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as *שָׁמֵר* quiet, *מַיָּם* *May month*, *מַלְאִי* *nation*, *מַלְאִי* *disclosed*. But with short *a*, ך and ם mostly form a diphthongal *ô* and *ê* (see below, No. 2, b);
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'com*, *ô'ro*. Hence *בֵּיט* for *בֵּיט*, *קִים* for *קִים*. So, especially, when they stand at the end of a word and are preceded by a *Sh'va*; as *יָדָא* for *יָדָא* (from *יָדָא*), *פֵּרִי* *fruit* for *פֵּרִי*;
- c) when the feeble letter has a full vowel both before and after it; as *קִים* for *קִים*, *קִים* for *קִים*. Comp. *mihi* contr. *mi*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ם is sounded, even at the beginning of words, merely as *i*, not as *ï* or *î* (as for §. c); and so in the LXX *יְהוָה* is written *Iehô*, *יְהוָה* *Iehô*. Hence may be explained the Syriac usage, examples of which

* Except ך for ך, and ם for ם, 1, and ם for ם, 2, &c.

occurs also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh^{va} vau, e. g. בִּיחִייוֹן for בִּיחִיוֹן Eccles. ii. 13, יִיחִי (in some editions) for יִחִי Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

- a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִרְטֵב for יִרְטֵב (analogous form יִרְטֵב); הִרְטֵב (*habitare factus est*) for הִרְטֵב;
- b) when a short *a* stands before *י* and *י*, it forms with them a diphthongal *e* and *o* (according to § 7, 1); thus הִרְטֵב becomes הִרְטֵב; הִרְטֵב, הִרְטֵב; הִרְטֵב, הִרְטֵב;
- c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְטֵב becomes יִרְטֵב; קָמֵב becomes קָמֵב *qām*; הִרְטֵב and הִרְטֵב become הִרְטֵב and הִרְטֵב.

An original *י* at the end of words becomes:

- a) *י* (for *י* is never written at the end of a word), when the impure sound *a* is to be used; e. g. יִנְיָהּ for יִנְיָהּ (§ 75, 1); יִנְיָהּ form, for יִנְיָהּ field (past); common form יִנְיָהּ;
- b) *י*, when the *A* sound prevails, as being characteristic of the form; as יִנְיָהּ, יִנְיָהּ, יִנְיָהּ for יִנְיָהּ, יִנְיָהּ, יִנְיָהּ.

Tuesday 7 March.

§ 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *a* are יִרְטֵב 1 Chron. xii. 2; אִי־יִרְטֵב Hos. vii. 12; יִנְיָהּ Job iii. 26. Sometimes both forms are found, as יִנְיָהּ and יִנְיָהּ *evil*; יִנְיָ (*living*), construct state יִנְיָ. Analogous is the contraction of יִנְיָ *death*, constr. יִנְיָ, יִנְיָ *eye*, constr. יִנְיָ.

† In Arabic is often written, etymologically, יִנְיָ, but spoken *gaia*. So the LXX writes יִנְיָ, *Div.* But for יִנְיָ is written in Arabic *سألا*.

‡ When an addition is made to the ending יִנְיָ, it is written יִנְיָ; and sometimes the original יִנְיָ reappears (§ 95, 9, *Rem.*)

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications :

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *i*, *û*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *ê* by י, *û* and *ô* by ו, with their appropriate vowel-signs, thus יִ, וֹ, יֵ, וֵ, as in מְשִׁיחַ *anointed*, פַּלַּטֶּה *palace*, נָבִיל *a band*, קוֹיֵם *voice*. The defective mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מִשְׁחָה for מְשִׁיחַ, קוֹיִם for קוֹיֵם; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception; e. g. the *ô* in יִקְטִילֵהוּ for יִקְטֹלֵהוּ.

2. The unchangeable *â* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the ع, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 81, Nos. 6, 13, 28.

Such cases as עֲצָרִים (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesch forte*, e. g. גַּנֵּב *thief*; likewise in every closed syllable, when another of the same kind follows, e. g. מַלְבָּשׁ *garment*, עֲבִירָה *poor*, מִדְבָּרָה *wilderness*.

4. So are also the vowels after which a *Daghesch forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַרְרֵאֵל for הַרְרֵאֵל *mountains of God*; בֵּרַךְ for בֵּרַךְ *he has been blessed*.

* A convenient division is: 1) vowels unchangeable by nature (Nos. 1, 2, 4); 2) vowels unchangeable by position (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the position requires a vowel, and it is already short.

[26.]

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2-7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ה, e. g. in וְהָיָה.* The word וְהָיָה is no exception, because the ו has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end .

- a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in פִּתְּוֹת the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh'va, as p' in פֵּתַח p'-tā (fruit), ch' in חֵטְלִי ch'-tālī (half), l' in קָלִיל qā-l-lū. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant: a *closed* or *mixed* syllable, as the second in קָטַן, קָטַן. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַן qāt-tāl. See No. 6.

- d) with two consonants, as פִּתְּוֹת, פִּתְּוֹת (i 10, 3). We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,† whether they have the tone, as בַּח in thee, סֵפֶר book,

* See § 104, 2. &. The word וְהָיָה, in pronunciation, readily becomes וְהָיָה, as the sound ו precedes the formation of the feeble consonant ה. Comp. Note *, p. 22.—Tz.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *époëte*, Arab. qā-tāl. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

מִקְדָּשׁ *sanctuary*, or, not, as קֶסֶל, לֵב, heart, יִירָאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tseré*) in an open syllable before the tone (pretonic vowel), e. g. מִלֵּךְ, מִלֵּל, מִלֵּב.*

Short vowels in open syllables occur only in the following cases:

a) In dissyllabic words formed by means of a helping-vowel (§ 38, 4) from monosyllables (*Segholates*), as מִלֵּב, לֵב, youth, מִיָּד, יָד, house, מִלֵּךְ, מִלֵּל, מִלֵּב, מִלֵּב, מִלֵּב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in מִלֵּב another form for מִלֵּב (§ 75, Rem. 3, b).

b) In certain forms of the suffixes, as מִלֵּב, מִלֵּב (from מִלֵּב).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. מִלֵּב, מִלֵּב towards Carmel, מִלֵּב, מִלֵּב towards the wilderness.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.

d) In these connections —, —, —, as מִלֵּב, מִלֵּב his taste, מִלֵּב, מִלֵּב he will bind, מִלֵּב, מִלֵּב his deed, מִלֵּב, מִלֵּב and thy ornament.

e) In forms like מִלֵּב, מִלֵּב *ye-cho-z'qu* (they are strong), מִלֵּב, מִלֵּב *po-ol'la* (tho dead); also in מִלֵּב, מִלֵּב *shô-ra-shim* (roots), comp. page 32, and § 28, 3.

The first syllable in מִלֵּב, מִלֵּב, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. מִלֵּב (*cheek*) l'-chi, מִלֵּב, מִלֵּב *yil-m'-dhû*, מִלֵּב (*sickness*) cl'-û, מִלֵּב, מִלֵּב *pô-â-lô*.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh'va* is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents,

* For this, the Arabic has always a short vowel. The Chaldees have only vocal *Sh'va*, מִלֵּב, מִלֵּב *them*, מִלֵּב, מִלֵּב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, a). Not that this pretonic vowel was adopted (perhaps in place of a *Sh'va*) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a vocal *Sh'va*.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methegh* (see § 16 3. b) *a*.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, וַיֵּשְׁבֹּן *understanding*, חֵכְמָה *wisdom*; וַיִּסָּר *and he turned back*, קָמָה *and he set up*, וַיִּשְׁתָּה *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה *he was*, חָכֵם *wise*; yet of the short vowels only *Patach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are מַלְכָּה, חֵכְמָה, קָמָה; in the last but one, קָמָה, חֵכְמָה. Examples of short vowels, קָמָה, חֵכְמָה, קָמָה; in the penultima, קָמָה, חֵכְמָה.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as מַלְכָּה *im-mi*, חֵכְמָה *kāl-li*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as מַלְכָּה, חֵכְמָה, or long, as מַלְכָּה, חֵכְמָה.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as מַלְכָּה, חֵכְמָה, yet also *Tsere* and *Cholem*, as מַלְכָּה, חֵכְמָה, קָמָה. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'ra* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מַלְכָּה *mi-mā*; but after a long vowel, to the following, and is *real* (§ 10, 1), as מַלְכָּה *qā-lā*, חֵכְמָה *hā-līm*. The composite *Sh'ra* belongs always to the following syllable, as מַלְכָּה *pā-lā*, even after a short vowel, as מַלְכָּה *lā-mā*, חֵכְמָה *hā-lā*.

* There are some exceptions, when a word loses the tone through *Maqqeph*, as מַלְכָּה (*Malāh*), Esth. iv. 8.

† See § 3, 2. Short *Chitrey* (1) occurs only in the particles *et* and *and*, which, however, are mostly toneless because followed by *Maqqeph*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles*:

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. קָדֶשׁ , קָדְשׁ ; זָכָר , זָכְר ; חַיִּים , חַיִּי ; חַיִּי , חַיִּי ;
 b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus *a* may be shortened into *a* and *ā*, *ē* into *i* and *e*, *ō* into *o* and *ū*; and with the same limitation the short vowels may become long. But such a change as *a* into *u* never takes place.

The most material exception is the approximation of the first class to the second, when *Puttakh* is attenuated to *Chireq* or blunted to *Seghol*; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz.:

Long vowels (sustained by the tone),

— *a*

— *ē*

— *ō*

Corresponding short vowels.

— *a*

{ — *ā*, *ē*

{ — *i*

{ — *o* (*Qamets-chatuph*)

{ — *ū*

To these add the half-vowels
 or *Sh'vas* —, —, —, —,
 as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur:

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, כַּף *hand* becomes כָּפ , as כָּפְיָךְ *hand-of-Jehovah*; בֶּן *son*, בֶּן־אָדָם *son-of-man*; כֹּל *whole*, כֹּל־הָעוֹלָם *the*

whole-of-the-people; also when the tone is moved backwards, e. g. *נָאֵם*, *נִאֵם*; *נָאֵם*, *נִאֵם*. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. *סֵפֶר* *book*, *סֵפֶר* *my book*; *מִקְדָּשׁ* *sanctuary*, *מִקְדָּשִׁי* *my sanctuary*. In these cases, *Tsere* (ē) passes over into *Seghol* (e) or *Chireq* (i), *Cholem* (o) into *Qamets-chatuph* (o). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*; as *אִמִּי* *mother*, *אִמִּי* *my mother*, *חֹק* *statute*, plur. *חֻקִּים*.

The short vowels *i* and *a* are more pure, and hence are accounted shorter than *e* and *o*.

2. On the contrary, a short vowel is changed into a corresponding long one—

- a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as *הָרַג*, *הָרַג* *he has killed him*; *נָתַן*, plur. *נָתַן* *give ye*; *נָתַן*, directly from *נָתַן*;
- b) when a syllable, which should be sharpened by *Dagheesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);
- c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as *נָתַן* for *נָתַן* *he has found*;
- d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal Sh'va*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh'va*). An example of the former is *שֵׁם* (*name*), *שֵׁמי* (*my name*); plur. *שֵׁמִים* (*names*), *שֵׁמֵיהֶם* (*their names*): of the latter, *בְּרָכָה* (*blessing*), constr. *בְּרָכָה*. Whether the full vowel remains, or becomes a half-vowel (*שֵׁם*, *שֵׁמי*; *שֵׁם*, *שֵׁמי*), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (pretonic vowel), remains; as *רֵץ*, *pre-*

cious, *fem.* יָקָרָה *yqâ-râ*: but in verbs, the second is commonly shortened, as יָקָר *was precious, fem.* יָקָרָה *yâ-q'râ*. Thus a half-vowel comes in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as דְּבָר word, plur. דְּבָרִים; גָּדוֹל great, *fem.* גְּדוּלָה; לֵב heart, לִבִּי my heart; תָּשׁוּב she will return, תָּשׁוּבָה they (*fem.*) will return;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל, *fem.* קָטְלָה *qâ'tlâ*; קָטַל, plur. קָטְלִים *qâ'tlîm*; יָקַט, *fem.* יָקְטְלִי *yqâ'tlî*. The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh'va*), e. g. מָלַךְ (for מִלְכָּה), מָלְכִי. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבִי; בָּרַךְ, בָּרַכְתִּי.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *i* and the second a *Sh'va*. From דְּבָר, a word, we have in the plur. דְּבָרִים; and with a grave suffix this becomes דְּבָרֵיהֶם their words (comp. i 28, 1). On the shortening of *a* into *i*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks:

Rem. 1. The diphthong *i o* (from *au*), as also the *o* sprung from the *fem. a* (§ 9, 10, 2), is longer than *i o*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקַם, נָקִים (see Paradigm M, Nipâ.); נָסַח flight, *fem.* נָסִיחָה, with suff. נָסִיחָה; נָסִיחָה, *fem.* נָסִיחָה. The *i* stands sometimes even in a sharpened syllable, נָסִיחָה Ps. cii. 5, נָסִיחָה Ez. xx. 18, נָסִיחָה Judg. xviii. 29. About the same relation exists between *— e* and *— i* (see i 75, 2).

On the contrary *i o* is shortened into *o*, which appears in the tone-syllable as a tone-long *o* (*Chataf*), but on the removal of the tone becomes again *o* (*Qamets-chataf*), as יָקַם (he will rise), יָקַם (jussive: let him rise), יָקַם (and he rose up), see Parad. M, Kûl. So also from *— e* comes the (less lengthened) tone-long *Tsere* (*e*), and without the support of the tone, *Seghol* (*e*), as יָקַם (he will set up), יָקַם (let him set up) יָקַם (and he set up), see Parad. M, Hiphil.

2. From a *Patach* (*a*) in a closed syllable there arises a *Seghol* (*e*), through a farther shortening or rather weakening and blunting of the sound. This happens,

* The vowel, which here passes into a half-vowel (vocal *Sh'va*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable: see § 9, i 1. and i 28, 2.

- a) Sometimes when the tone hastens on to the following syllable, as לְיָדְךָ your hand for לְיָדְךָ , אֲנִי־הָיִיתִי (prop. n.) for אֲנִי־הָיִיתִי ; especially when a syllable loses something of its sharpness by the omission of *Daghesh forte*, as אֲנִי־הָיִיתִי Ex. xxxiii. 3 for אֲנִי־הָיִיתִי I destroy thee, אֲנִי־הָיִיתִי Ezekiel for אֲנִי־הָיִיתִי (whom God strengthens).
- b) More regularly when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus אֲנִי־הָיִיתִי for אֲנִי־הָיִיתִי (אֲנִי־הָיִיתִי), e. g. אֲנִי־הָיִיתִי his brothers for אֲנִי־הָיִיתִי , from אֲנִי־הָיִיתִי ; אֲנִי־הָיִיתִי the vision; אֲנִי־הָיִיתִי false for אֲנִי־הָיִיתִי , and so always with א . With ח and כ the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence אֲנִי־הָיִיתִי for אֲנִי־הָיִיתִי the mountains, but אֲנִי־הָיִיתִי the mountain; אֲנִי־הָיִיתִי the misdeed, but אֲנִי־הָיִיתִי the people. Before ס and ז , where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* always remains, as אֲנִי־הָיִיתִי the fathers, אֲנִי־הָיִיתִי the firmament. Comp. further, on the interrogative ה (ה , ה) § 100, 4.
- c) In syllables properly ending with two consonants, e. g. אֲנִי־הָיִיתִי (also in Arabic pronounced *kāb*) from which comes first אֲנִי־הָיִיתִי , and then with a helping *Seghol* (§ 28, 4) אֲנִי־הָיִיתִי dog; אֲנִי־הָיִיתִי (jussive in *Hiphil* from אֲנִי־הָיִיתִי), then אֲנִי־הָיִיתִי , and finally אֲנִי־הָיִיתִי .*

3. In a closed (and sharpened) syllable, which loses the tone, ā is at times attenuated into ī , e. g. אֲנִי־הָיִיתִי your blood for אֲנִי־הָיִיתִי , אֲנִי־הָיִיתִי his measure for אֲנִי־הָיִיתִי ; אֲנִי־הָיִיתִי I have begotten, אֲנִי־הָיִיתִי I have begotten thee.† Comp. above, אֲנִי־הָיִיתִי .

4. The *Seghol* arises, besides the cases given above in Rem. 2, also

- a) From the weakening of ā (*Qamets*) at the end of a word (comp. *Roma*, French *Roma*; Arab. أُمْلِي read *shalife*), as אֲנִי־הָיִיתִי and אֲנִי־הָיִיתִי what? § 37, 1, c; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of u , as אֲנִי־הָיִיתִי (you) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7; אֲנִי־הָיִיתִי (to them) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (ē) is shorter and lighter than (ī) and the group (ē) than (ī), e. g. אֲנִי־הָיִיתִי Edom, אֲנִי־הָיִיתִי Edomite; אֲנִי־הָיִיתִי truth, אֲנִי־הָיִיתִי his truth; אֲנִי־הָיִיתִי *hādten*, plur. אֲנִי־הָיִיתִי ; אֲנִי־הָיִיתִי ; אֲנִי־הָיִיתִי .

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal *Sh'va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh'va* an ordinary short vowel, which is

* So the LXX also say *Misxandria* for אֲנִי־הָיִיתִי .

† Analogous to this attenuating of ā into ī is the Latin *corpo*, *attinpo*, *lenux*, *prodixit*; and to that of ā into ē (in Rem. 2) the Latin *corpo*, *decervo*; *spargo*, *conspargo*.

regularly *i* (Châreq), but with gutturals *a* (Pattach). E. g. **פָּל** (to fall) *n'phol*, with the preposition **עַל** not **עַל פָּל** *o'n'phol*, but **עַל פָּל** *bin'phol*; so also **כִּנְפֹל** *kin'phol* for **כִּנְפָל**; **לִפְרֹי** for **לִפְרָי**; **בִּירְחִיקָה** (whence **בִּירְחִיקָה** according to § 24, 1) for **בִּירְחִיקָה**; **חֲמַט** (*num parum est* ¹) *hām'at* for **חֲמַט** *h'm'at*. At times another division of syllables takes place so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as **לִנְפֹל** *lin-pol* Num. xiv. 3, **בְּזֶדֶר** Jer. xvii. 2.

A similar process occurs in the body of a word, as **רִשְׁפֶּה** *rish'phé* and **רִשְׁפֵּי** *rishpé*, **אֶזְרִי** from **אֶזְרִים**; but here the initial vowel comes immediately from a full vowel, and is more like *i* in **יְרִיחָם** (§ 27, 3).

In Syriac, the usual vowel here is *i* (ē), even in the absence of gutturals; in Chaldeæ it is the same as in Hebrew; the Arabic has retained every where, in place of vocal *Sh'va*, the usual short vowel.

2. When the second of the two consonants is a guttural with composite *Sh'va*, then the first takes, instead of simple *Sh'va*, the short vowel with which the other is compounded; whence proceed the groups **אֶשֶׁר**, **אֶזְרִי**, **אֶזְרִי**, e. g. **אֶשֶׁר** *so as*, **אֶזְרִי** *to serve*, **אֶזְרִי** *to eat*, **אֶזְרִי** *in sickness*, for **אֶשֶׁר**, **אֶזְרִי**, **אֶזְרִי**. The new vowel in such cases has *Methegh* according to § 16, 2, a.

3. When the first *Sh'va* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. **גָּאֻם דְּחָא** *gāam'dhū* for **גָּאֻם** *they will stand*, **נִהְפְּחֻ** *nēheph'kū* for **נִהְפְּחֻ** *they have turned themselves*, **פֹּולְחָא** *pool'kha*, *thy work* (§ 26, 3, e).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, **ט**, **פ**, or an aspirate with its hard sound (*tenuis*), namely, **ב**, **ד**, **ג**, **ח**,* e. g. **יָשֻׁב** *let him turn aside*, **וַיַּשְׁקֵם** *and he watered*, **קָטַלְתָּ** *thou (l.) hast killed*, **וַיִּבֶךְ** *and he wept*, **יָרָה** *let him rule*, **וַיִּשֶׁב** *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chi-*

* An instance of **ב** and **ט** (which should likewise have *Dagheh*) scarcely occurs. Alone stands **טִבְּחָא** (shortened from **טִבְּחָא**) Prov. xxx. 6; in several MSS. **ט** (with *Dagheh*).

† With the exception, however, of **ח**, as **חָרָא** *wild ass*, **חָרָא** *fresh grass*. On account of the feeble sound of the **ח** the helping-vowel may also be omitted, as **חָרָא** *he*, **חָרָא** *valley*.

req. after י, e. g. נִקְנֵל for נִקְנֵל; קָדֵשׁ for קָדֵשׁ; נִקְרֵ for נִקְרֵ; מִשְׁפָּחָה* for מִשְׁפָּחָה; בִּיתָ for בִּיתָ. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *fartire*, a term which should be restricted to the *Patach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels arise from half-vowels also, by the influence of the *Pause*; see § 29, 4.

§ 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר; דָּבָר, קָטַל, קָטַל, דָּבָר (as these two examples show, even on additions to the root); less frequently on the penultima, as in לַיְלָה, לַיְלָה, *night*, קָטַל, קָטַל.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voes penultima*); for the sake, however, of calling attention to these words, they are generally marked in this book with [~], as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרֵאשִׁית *bréshis béro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

* In this and the analogous examples (§ 65, 2) *Digheh* *lone* remains in the final *Tav*, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Patach* has a very short sound, and at the same time to suggest מִשְׁפָּחָה as the original form. (Accordingly מִשְׁפָּחָה *then* last taken is distinguished, *for* in pronunciation from מִשְׁפָּחָה *at* *separation*.) The false epithet *fartire* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that מִשְׁפָּחָה should be read *shakshá*; although such words as מִשְׁפָּחָה, מִשְׁפָּחָה were always correctly sounded *shakshá*, *shakshá* not *shakshá*. Exactly analogous is מִשְׁפָּחָה *had* (from מִשְׁפָּחָה, § 78, *Ram*, 2, d).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרֵיכֶם, דְּבָרֵי; קָרָא, קָרְאוּ, קָרְאוּהוּ. For the consequent shortening of the vowels, see § 27 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, 6.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) when the syllable (ר), § 49, 2, is prefixed, as יֹאמַר he will say, וַיֹּאמֶר and he said; יֵלֶךְ he will go, וַיֵּלֶךְ and he went; יָקֻם let him rise, וַיָּקֻם and he rose up;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אֵלֶיךָ בִּי אֱלֹהִים Job iii. 3, for אֵלֶיךָ בִּי; הוֹדִים פָּעַם Is. xli. 7, for הוֹדִים פָּעַם; Gen. i. 5, iii. 19, iv. 17; Job xxii. 28; Ps. xxi. 2;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Majeph* between them, in which case the first wholly loses the tone, as וַיִּקְרָא וַיֵּלֶךְ. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3 § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הָאֵלֹהִים, הָאֲדָמָה. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטַל, קָטַל; מָרַם, מָרַם; קָטַל, קָטַל; אָרַן, אָרַן, Jer. xxii. 29; קָשָׁר (conspiracy), קָשָׁר 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קָטַל, § 26, 4), the half-vowel of the latter gives place to a full vowel which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. וַיִּקְרָא, וַיִּקְרָא; וַיֵּלֶךְ, וַיֵּלֶךְ. The vowel select-

* Ex. in the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Methegh*.

ed is always that which had been shortened, in the same syllable, to vocal Sh'va.* Moreover, vocal Sh'va in pause becomes *Seghol*, as לָחַי, לָחַי; and a *Chateph* gives place to the analogous long vowel, as אֵלֵי, אֵלֵי; אֶלֵּי, אֶלֵּי.

- e' this tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אֲנִי, אֲנִי; אֲנִי, אֲנִי; אֲנִי, אֲנִי; and in single cases, like בָּלֵי Ps. xxxvii. 20, for בָּלֵי, and also לֵשִׁי Job vi. 3, for לֵשִׁי from לֵשֶׁה.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* (לָחַי, לָחַי) especially when the syllable is sharpened by *Dagheesh forte*, as אֵלֵי, אֵלֵי.

Pattach is sometimes adopted in place of *Seghol*, as וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ; אֵלֵי־הֶלֶן; in *pause* אֵלֵי־הֶלֶן Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. הָשִׁב for הָשִׁב Is. xlii. 22; נָבִיא, in *pause* נָבִיא Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Pattach* sometimes takes its place out of *pause*, as הָרִי for הָרִי Lam. iii. 48.

Some other changes, occasioned by the *Pause*, will be noticed as they occur, in the next division.

* Such a *Pause-syllable* is sometimes strengthened by the doubling of the following consonant; † 20, 2, a.

PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. **אָרָא** *he was red*, **אָרַם** *red*, **אָרַם** *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as **מָלַךְ** *he has reigned*, **מֶלֶךְ** *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. **צָדִיק** *he was righteous*, **צִדְקָה** *righteousness*, **צַדִּיק** *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as **אָבַן** *to stone*, **אָבַן** *to bray*; and occasionally the noun is found without the corresponding verb, e. g. **צָפֹנ** *south*, **טֵשֶׁבֶת** *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the root, **שֹׁרֶשׁ**, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: רָצַח (to reign).

Verb-stem: רָצַח he has reigned. Noun-stem: רָצַח king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

2. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a י , which is uttered as a vowel (\S 24, 2, c), and thus reduces the form to one syllable, e. g. רָצַח for רָצַח .

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָב father, אִמָּה mother, אָח brother, come under this law; thus we have אִמָּה my mother, as if derived from אָמָה . But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral roots*. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems רָצַח , רָצַח , רָצַח , רָצַח , have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּ אָח constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קָט , which imitates the sound of *hewing*, are derived immediately קָטַע , קָטַע to cut off; then, קָטַע , קָטַע , קָטַע , with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָטַע , *Kadi*, a judge). Related to this is the syllable קָט , קָט from which is derived קָטַע to cut into; קָטַע to sharpen; קָטַע to pare. With a lingual instead of the sibilant, קָט , קָט ; hence קָטַע to cut down.

to destroy; קָטַל to cut down, to kill; קָצַח to cut off, to shorten; קָצַע to tear off, to pluck off; קָצַעַר to cut asunder, to split. A softer form of this radical syllable is סָס ; hence סָסַע to cut off, to shear off; סָסַע Syr. to sacrifice, to slay for sacrifice. Still softer are נָנ and נָר ; hence נָנַע to mow, to shear; נָנַע to hew stones; נָנַע , נָנַע , נָנַע , נָנַע to hew off, to cut off, to eat off, to graze; and so נָנַע to cut, נָנַע to cut off; compare also נָנַע , נָנַע . With the change of the palatal for the guttural sound קָקַע , קָקַע to hew stones and wood, קָקַע , קָקַע to split, divide, קָקַע arrow (*axilla*), קָקַע to sharpen, קָקַע arrow, lightning, also קָקַע to see (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable חָח expresses the humming sound made with the mouth closed (*muu*); hence חָחַע , חָחַע (*חָחַע*), Arab. חָחַע to hum, to buzz. To these add חָחַע to be dumb; חָחַע to become mute, to be astonished.

The radical syllable רָר , of which both letters have a tremulous sound, means to tremble, in the stem-words רָרַע , רָרַע , רָרַע , רָרַע ; then it is expressive of what causes tremulous motion or agitation, as thunder (*רָרַע*), the act of shattering, of breaking in pieces (*רָרַע*, *רָרַע*).

Compare further, on the radical syllable לָל with the idea of elevation, curving upward (*gibbous*), and on לָל to break, לָל , לָל , to lick, to sup, the articles לָל , לָל , לָל in Gesenius' Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

- These roots are merely deduced from stems in actual use, and are themselves not in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a stem that they exhibit only the elements of the root itself, as חָח perfectus *fruit*, קָק *light*.
- Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. קָק [comp. Eng. *tip*], חָח (*tip*), קָק (*tip*), קָק (*tip*), קָק (*tip*), קָק (*tip*).
- The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the oldest, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. קָק and קָק to be smooth, to be shorn, to be bald; קָק even קָק to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as קָק to roll (spoken of a ball, of the rolling of waves), but קָק rather of the rough sound made in the act of scraping = *volare*, *signo*, *verro*; קָק to cut stones or wood, requires a stronger sound than קָק to cut graze, to mow.
- It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קָק , קָק , קָק , קָק (never קָק , קָק , קָק); קָק , קָק (seldom קָק); קָק , קָק (not קָק). Scarcely ever are the first two radi-

also the same (תָּרַח) or very similar (תָּרַח). On the contrary the last two are very often the same (יָדָר).*

-) The tendency to substitute smooth for harsh sounds (see letter *d*) is sometimes so great that *k*, *g*, *r*, especially when used as middle stem-letters, are even softened to vowels, as תָּרַח, תָּרַח to tread down, to thresh; אָרַח, אָרַח (comp. אָרַח), to press, and many others. Comp. *salutare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *faleus*, *faleo*, in Calabria *fauza*, French *fauz*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.
-) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. תָּרַח, תָּרַח, תָּרַח to be narrow, to afflict; אָרַח, אָרַח; תָּרַח to tread; אָרַח, אָרַח, *foetus*, *frenu*, to make a humming sound (to buzz hence to spin), &c.

A full development of this action of the living elements of the language, may be found in the later editions of Gesenius' Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as imitations of nature, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of four and, in the case of nouns, even of five consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, so that then even *quinguliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַל; קָטַל, קָטַל, are not regarded as quadriliterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing ט, as שָׁלֵחַ flame from שָׁלַח, Aram. conj. *Shafel* שָׁלַח.

Rem. on a). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as קָטַל, קָטַל to shear off, to cut off; שָׁרַח – שָׁרַח *accepte*; אָרַח to glow; אָרַח had wind (the

* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קָ, נָ, בָ, דָ. Some letters, however, have been falsely considered *incompatible*, as יָ, which are sometimes associated, e. g. in קָיָל and קָיָל, from the harsher forms קָיָל, קָיָל. Comp. γαργαρόν, together with γαργαρόν, ὄρνις, along with ὄρνις, and much that is analogous in Sanskrit.

† Especially in Ethiopic, where these forms are very frequent.

first form with τ frequent in Syr.). This mode of formation is analogous with *Pith*, and in Aramaean the two forms exist together, as ܡܢܠ , ܡܢܠܐ . In Latin there is a correspondent lengthening of the stem; as *findo*, *sciundo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fil*, *acid* (*oxidāw*), *ful*, *jug*. Additions are also made at the end, principally of *l* and *n*; as ܡܢܠܐ as *are*, from the stem ܡܢܠ to *cut*; ܡܢܠܐ an orchard, from ܡܢܠ ; ܡܢܠܐ flower-cap, from ܡܢܠ cap, from ܡܢܠ to *tremble*, ܡܢܠܐ to *hop*. The termination *-l* has perhaps a diminutive force, as it has in many languages.

Rem. on d). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as ܡܢܠܐ a frog, perhaps prop. *marsh-hopper*, from ܡܢܠ to *hop*, and Arab. ܡܢܠܐ a *marsh*; ܡܢܠܐ tranquil, from ܡܢܠܐ to *be quiet*, and ܡܢܠܐ to *be at rest*; or a feeble letter is cast away, as ܡܢܠܐ a *bat*, from ܡܢܠܐ dark and ܡܢܠܐ flying. Still bolder changes are sometimes made in the amalgamation of words, as ܡܢܠܐ (δ *δῖνα*) Dan. viii. 13 from ܡܢܠܐ .

It should be remarked that *quadrilliterals* may be shortened again into *triliterals*. E. g. from ܡܢܠܐ (*hop*, see above), ܡܢܠܐ with the same signification; hence ܡܢܠܐ a *partridge* (from its hopping, limping gait); ܡܢܠܐ a *chaia* for ܡܢܠܐ , from ܡܢܠܐ .

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection.* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See 199, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

* Comp. Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung in the Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 127 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of forms.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches, the *Romantic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (בָּעַר, בִּעַר, בִּעַר, בִּעַר, בִּעַר). We have an example of the other method in בִּעַרְתִּי, and of both in the same word in בִּעַרְתִּי. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

CHAPTER I. OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following:

Singular.		Plural.	
1	comm. אני , in pause } אנכי ; אני , in pause } אני } <i>more frequently</i>	1	comm. אנחנו , (אנחנו), } (אנחנו) and <i>once</i> } <i>we</i>
2	m. אתה (את), in } pause אתה } f. את (את pr. את) } <i>thou.</i>	2	m. אתם } f. אתם , אתם = ב } <i>ye.</i>
3	m. הוא } <i>he.</i> f. היא } <i>she.</i>	3	m. הם , הם } f. הן , הן } <i>they</i>

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

I. First Person.

1. The form אני is nearly as frequent in the Old Testament as אנכי . The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אני is constantly used, and אנכי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronouns of other languages) much that is irregular and arbitrary. אנחנו is made from אנכי (with the exchange of נ for ח) by the addition, as it seems, of חנ . The form אנחנו , from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K'ithbā*). The form אנחנו is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 33. (In the Talmud אני alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also); and the third person spoken of.

II. Second Person.

1. The forms אתה , את , אתה , את , are contracted from אתה , &c.; the kindred dialects yet have *a* before the ת , Arab. *anta* *antā* thou, plur. *antum* *antum* ye. The essential syllable is את *ā*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. את without ת occurs only five times; e. g. Ps. vi. 4, and each time as *K'ithbā* with the *Q'ri* אתה . As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *K'ithbā* may have been את as an abbreviation from אתה .

* In Phœnician it is written אני , without the ending ני , and spoken somewhat like *anakh* (Plinei Pannini, V. 2, 25, *Gemini Mon. Phœnicia, pp. 176, 177). A trace of this form is found in the Æthiopic *qatūlā* (I have killed). In ancient Egyptian *ANK* (pronounced *anakh*).

The feminine form was originally pronounced אִתָּהּ (with the feminine designation אִתָּהּ , probably from אִתָּהּ she, properly *thus she*, compare אִתָּהּ , § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final הּ being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Q'ri* אִתָּהּ , where *Sh'va* stands in the punctuation of the text (§ 17). The same final הּ appears, moreover, in the unfrequent forms of the suffix אִתָּהּ (§ 58).

5. The plurals אִתָּם , אִתָּן are blunted forms (comp. § 27, Rem. 4, b) of אִתָּם (Arab. *antum*, Chal. אִתָּם , a form which lies at the foundation of some verbal inflections, § 59, 1), and אִתָּן or אִתָּן , the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אִתָּן is found only once (Ezek. xxxiv. 31, where another reading is אִתָּן), and אִתָּם (for which MSS. have also אִתָּם) occurs only four times, viz. in Gen. xxxi. 6; Ex. xiii. 11, 20; xxxiv. 17. For the ending אִתָּם see No. 7.

III. Third Person.

1. The אִתָּהּ indicates a kind of half-vowel heard at the end of אִתָּהּ and אִתָּהּ . *hūa*, *hiu* like *e* in the German *die* (old Germ. *thia*, *this*), *sie*, *wie*. A trace of this appears in the Arabic; as *hūma*, *hiya*, in the common dialect *hūa*, *hiu*.

The masculine אִתָּהּ is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for אִתָּהּ , give it the appropriate pointing of this form (אִתָּהּ), and require it to be read אִתָּהּ (comp. § 17). It is, however, to be sounded rather according to the old form אִתָּהּ .

2. The plural forms אִתָּם and אִתָּן come from אִתָּם and אִתָּן in the same manner as אִתָּם from אִתָּם . In Arab. where they are pronounced *hum*, *hūma*, the obscure vowel-sound is retained; for which the suffixes אִתָּם , אִתָּן still have Seghol (§ 27, Rem. 4, b). The אִתָּם in both forms has a demonstrative force. (See § 50, 2.) In Chald. (אִתָּם , אִתָּן), Arab. and Æthiop. (*hūma*, *hūma*) there is an appended *o*, *u*, which occurs in Hebrew in the poetical forms אִתָּם , אִתָּן , § 58, 3, Rem. 1).

3. The pronouns of the third person אִתָּהּ , אִתָּהּ , אִתָּם , אִתָּן are also demonstrative pronouns (see § 122, 1).

§ 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative: * the accusa

* See an exception in § 123, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and הָ *his* (from הוּ *he*), thus הָרָצַחְתִּי הוּ *I have killed him*, הָרָצַחְתִּי הָ *his horse*.

Instances of the like contraction occur in Greek, Latin, and German, as $\mu\alpha\tau\epsilon\rho\varsigma\ \mu\omicron\nu$ for $\mu\alpha\tau\epsilon\rho\varsigma\ \epsilon\upsilon\omicron\iota$, Lat. *ecce enim* in *Plantas* for *ecce enim*, Germ. *du hast's* for *du hast es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked :

- a) when joined to verbs, they denote the accusative (but comp. § 121, 4), הָרָצַחְתִּי הוּ *I have killed him* ;
- b) when joined to substantives, they denote the genitive (like $\mu\alpha\tau\epsilon\rho\varsigma\ \mu\omicron\nu$, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father* ; סוּסִי , *equus ejus*, and *equus suus* (§ 124, 1, b) ;
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb : e. g. אֵצֶל (*prop. my vicinity*) *with me*, like *mea causa*, on the contrary הִנֵּה *behold me, ecce me* ;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (אֶל sign of the dative, מִן *in*, מִן *from*, § 102) with the suffixes, as אֵלָיו *to him*, מִמֶּנּוּ *in him*, מֵמֶנּוּ *from me*.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הוּ —*thou* from a form like הוּא — הוּאָ *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. אֲנִי *me*, אֲנִי —*my*.

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in *Paradigm A*. In §§ 58–61 are given more full explanations of the forms of *verbal suffixes* and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal suffixes*. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

<i>Sing. m.</i>	זֶה	} <i>this.</i>
<i>f.</i>	זֵה (זֶה, זֵה)	
<i>Plur. comm.</i>	הֵם (rarely זֵם)	<i>these.</i>

The feminine form זֵה is for זֶה (from זֶה = זֶה and the feminine ending זֵ, see § 80, 2); and the forms זֶה, זֵה, which are both of rare occurrence, come from זֶה by dropping זֵ. The forms זֵם and זֵם (related to the Arabic article هـ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form זֵם occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הֵם (Rem. 1). The ending זֵה in זֵם (same as זֵה) is a demonstrative appendage, as in זֵה (§ 32, Rem. 7).

Another form of the demonstrative is זֶה, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like זֶה (§ 36).

Rem. 1. This pronoun receives the article (זֶה, זֵה, זֵם) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which זֵ is inserted after the article, זֶה Gen. xxiv. 65; xxxvii. 19; זֵה *fem.* Ez. xxxvi. 35, and shortened זֵה usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 29, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is זֶה, with a short sharp-spoken *a* and a doubling of the

* In most languages the demonstratives begin with *a*, hence called the *demonstratives a-*, which is, however, interchanged with *e* *elhiat* [as in Heb. זֶה] as a rough breathing. Thus in Aram. זֶה, זֵה, זֵה *this*, Arab. هـ, هـ, هـ; *Smak. az, az, az* [Gr. ὁ, ἡ, τὸ], Goth. *es, es, that*; Germ. *da; der, die, das* [our *this, that*], &c.

following consonant (by *Daghesth forte*), e. g. הַשֶּׁשֶׁשׁ *the sun*, הַנָּהָר *the river* for הֶנָּהָר (according to § 20, 3, b).

When the article הַ stands before a word beginning with a guttural, then the *Daghesth forte* cannot (according to § 22, 1) be used, and hence the short and sharp *a* (Pattach) is lengthened into *ā* (Qamets) or *ā* (Seghol).

But to be more minute:

1. Before the weakest guttural א and before ח (§ 22, 5) the vowel of the article is always lengthened to Qamets, as הָאב *the father*, הָאֲחֵר *the other*, הָאִמָּה *the mother*, הָאִישׁ *the man*, הָרַעַל *the foot*, הָרֹאשׁ *the head*, הָרָעָה *the evil-door*.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *a*, maintain itself. But there are then two cases to be distinguished:

- A) When the guttural is followed by some other vowel than *ā* (־) or * (־), then a) before the stronger ח and ה, the article regularly remains הַ, as הַהַיָּה *that*, הַחֹדֶשׁ *the month*, הַחֲזָקָה *the strength*; with rare exceptions, as הַחַיִּי Gen. vi. 19, and always הַהֵם *those*; b) before ח the Pattach is generally lengthened, as הַחֵן *the eye*, הַחֵרֶשׁ *the city*, הַחֲבֵדָה *the servant*, plur. הַחֲבֵדִים. (Exceptions in Jer. xii. 9, Prov. ii. 17.)
- B) But when the guttural is followed by *ā* (־), then a) before ח and ח the article is always הַ, provided it stands immediately before the tone-syllable, else it is הֶ, e. g. הֶעָם *the people*, הֶהָר *the mountain*, הֶעָצֵן (in pause), הֶחֲדָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הַחַיִּי *the guilt*; b) before ח the article is always הַ, without regard to the place of the tone, as הַחֲכָם *the wise*, הַחֵדָּה *the feast*; so also c) before ה, as הַחֲלָה *the sickness*, הַחֲדָשִׁים *the months*. (On the contrary הַחֲדָשִׁים according to A, a.)

Gender and number have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הַ appears to have come from הֵ, the ה being always assimilated to the following letter (as in הֵבֶה, from הֵבֶה, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is *al* (spoken *hal* among the Bedouins*), in which also the ה is assimilated, at least before all *e* and *i* sounds, as well as before *l*, *n*, and *r*. E. g. *al-Koran*; but,

* See Wallin in *J. Zeitschr. der D. Morgenl. Ges.* Bd. VI, S. 192. 217

as-sana (Bedouin, *hāa-sana*), the same as שָׁנָה *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name אֲלֶמְעָרָה Gen. x. 26, and perhaps in אֲלֶמְעָרָה *ice, hard* = מַיִם Ex. xiii. 11, 13; according to others, in עַמִּי (the people), Prov. xxx. 31.

2. When the prepositions בְּ, לְ, and the שֶׁ of comparison (§ 102) come before the article, the ה falls away (by contraction) and the preposition takes its pointing (§ 19, 3, 6, and § 23, 5), as בְּשָׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לְעַמִּי *to the people* for לְהָעַמִּי, בְּהָרִים *on the mountains*. With שֶׁ, however (which is less closely connected with the word), the ה very often remains, as בְּהָיוֹת Gen. xxxix. 11, but also בָּהֵם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as בְּהָיָה 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With י, which in conception is still less closely connected with the word, the ה always remains, as וְיָמֵי *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form וְ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form וְ Judges v. 7, Cant. i. 7, and before ש in a single instance וְ Judges vi. 17, though elsewhere וְ before the gutturals. The still more abbreviated form וְ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ſci, that*. Closely connected with it in meaning is וְ, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מַה *what?* (of things).

The pointing of מִי with Qamets is seldom found out of pause, except before א and ר, as מִי אַתָּה *what are ye?* מִי תַעֲשֶׂה *what do ye see?* rarely before ה as in Josh. iv. 6, 31. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as ו, and וּא, spoken as, or, al and ya, et. *Geenius Mon. Phœn.* p. 435; *Moore's Phœnic. Texts* I, S. 81, ff. II, S. 44. Comp. above § 2, 5. In modern Hebrew also, וְ has become the prevailing form.

connection with the following word: a) *וְהָיָה* with *Maqqeph* and *Dagheh* forte conjunctive (§ 20, 2), as *וְהָיָה לְךָ* *quid tibi?* and even in one word, as *וְהָיָה* *quid vobis?* Is. iii. 15; *וְהָיָה* *what is that?* Ex. iv. 2; b) before the harder gutturals ה, ח, ע, it also takes *Patach* with the *Dagheh* implied in the following guttural (§ 22, 1), *וְהָיָה* Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as *וְהָיָה* *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as *וְהָיָה קוֹל יְגִי* *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form *וְהָיָה*, *וְהָיָה* (see more in the Lexicon under *וְהָיָה* in the note).

2. Both *וְהָיָה* and *וְהָיָה* occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

CHAPTER II. OF THE VERB.

§ 38.

GENERAL VIEW.

1. Of the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

- Primitives*, e. g. *מָלַךְ* to reign; *יָשָׁב* to sit.
- Verbal Derivatives*, derived from other verbs, e. g. *צָדַק* to justify, *הִצְטִיף* to justify one's self, from *צָדַק* to be just; commonly called *conjugations* (§ 39).
- Denominatives*, or those derived from nouns; e. g. *אָרַב* and *אָרַב* to pitch a tent, from *אָרַב* a tent; *שָׁרַשׁ* to root out and *הִשְׁרִישׁ* to take root, from *שָׁרֵשׁ* a root.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. *לָבָן* to be white, hence *לָבָן* a brick (from the color), and hence again *לָבַן* to make bricks; from *רָבָה* to increase greatly, *דָּג* a fish, and hence again *דָּג* to fish.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose components, originally a servile, has become a radical. E. g. *נָחַץ* to rest, to set one's self down; hence the noun *נֶחֱץ* a setting down; hence again *נָחַץ* to descend; in like manner *בִּרַץ* a pit, destruction (from *בָּרַץ*), hence *בִּרַץ* to destroy.

§ 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as *קָטַל* he has killed, *קָטַן* he was heavy.* From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (*קַטֵּל*, also *קָטַל*), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl, qitl, qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is *ʿ*, the full stem appears only in the second form; e. g. *עָשָׂה*, of which the third person Perf. is *עָשָׂה*.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. *לָמַד* to learn, *לָמַד* to cause to learn, to teach; *שָׁבַב* to lie, *שָׁבַב* to cause to lie, to lay; *שָׁפַט* to judge; *שָׁפַט* to contend before a judge, to go to law. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere to throw, jacere to lie*; *γενναι to be born, γενναι to bear*. But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. *בְּיָדָיו*, more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus *לָמַד* to learn, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קטל, קטל; קטל; קטל; קטל; קטל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (קטל, קטל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as קטל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable *ra, ra*. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the number and arrangement of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קטל *light*, because it has no formative additions); the others (קטל *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, קטל *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the five following; but few verbs, however, exhibit them all.

Active.			Passive.	
1. Kal,	קטל	<i>to kill.</i>	(wanting.)	
2. Niphal,	קטל	<i>to kill one's self.</i>	(very rare.)	
3. Piel,	קטל	<i>to kill many,</i> <i>to massacre.</i>	{	Pual, קטל
4. Hiphil,	קטל	<i>to cause to kill.</i>		
5. Hithpaël,	קטל	<i>to kill one's self.</i>	Hophal,	קטל
			Hothpaal,	קטל

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for קטל, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as קטל, קטל. The Paradigm קטל, in common use since the time of Danz obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קטל) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piel* and *Pual*. 3. *Paël* and *Pool* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaul*. 6. *Hithpaël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Pilel*. The most appropriate division is into *three* classes; 1) The intensive *Piel*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphet*); 3) The reflexive and passive *Niphal*.

§ 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's d. Gram.* 2. A. 1. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*afformatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Gesenius* (translated by Dr. Robinson, 2nd edition, 1854) are *Præter* for *Perfect*, and *Futuri* for *Imperfect*.—Ta.

PERFECT.

Sing.		Plur.	
3 m.	...	3 c.	...
3 f.	...		
2 m.	...	2 m.	...
2 f.	...	2 f.	...
1 c.	...	1 c.	...

IMPERFECT.

3 m.	...	3 m.	...
3 f.	...	3 f.	...
2 m.	...	2 m.	...
2 f.	...	2 f.	...
1 c.	...	1 c.	...

§ 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μι*. The deviations which occur from the general model of the regular verb are owing—

- to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62-65);
- to the falling away of a strong stem-letter by assimilation or contraction (*contracted verb*, §§ 66, 67), as *שָׁבַע*, *בָּבַע*;
- to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, §§ 68-75), as *שָׁפַע*, *שָׁפַע*.

The letters of the old Paradigm *שָׁפַע* are used in naming the letters of the stem, *ש* designating the first, *פ* the second, and *ע* the third. Hence the expressions, *verb שָׁפַע* for a verb whose first radical is *ש* (*primæ radicalis ש*); *verb שָׁפַע* for one whose third radical is *ע* (*tertiæ radicalis ע*); *verb שָׁפַע* (*ש* doubled) for one whose second and third radicals are the same (*mediæ radicalis geminæ*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 76).

I. OF THE REGULAR VERB.

§ 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. *B*, and the above table § 40, 2, are given the usual and normal forms, with full explanations in the following sections (43-55). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular* verb, though the same things are applicable to *irregular* verbs, &c.

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is *עָשָׂה* (*middle A*),* especially in *transitive* verbs. There is also a form with *E* (*Tere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities; e. g. *נָשָׂה* to be heavy, *קָטַן* to be small. Sometimes both forms, the transitive and the intransitive, exist together, as *מָלֵא* to fill (*Esther* vii. 5), *מָלֵא* to be full (comp. § 47, Rem. 2), yet also with the same sense for both forms, as *קָרַב* and *קָרַב* to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesh lena* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal *Sh'va* on the shifting of the tone, as *עָשָׂה*. In Aramaean it wholly falls away in the root itself, as *עָשָׂה*.

Rem. 2. Examples of *denominatives* in *Kal*: *קָרַב* to coter with pitch, from *קָרַב* pitch; *מָלֵא* to salt, from *מָלֵא* salt.

* A verb *middle A* is one that has *Patach* (short *a*) under the middle radical or in the second syllable; a verb *middle E* one that has *Tere*; and a verb *middle O*, one that has *Cholem*.—Ta.

§ 44.

PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3d *sing. Perf.*; as הָרַג *he has killed*, הָרַגְתָּ *thou hast killed* (= *killing-thou*, or *killer-thou*, a *killer was thou*, הָרַגְתָּ), הָרַגְתֶּם *he was fearing*, הָרַגְתֶּם *fearing were ye*, for הָרַגְתֶּם . In the *second person* this is readily seen, as well as in הָרַגְתִּי for הָרַגְתָּ . In the *first person sing.* הָרַגְתִּי we have הָרַגְתִּי , the simple germ of the pronoun, united with the demonstrative sound הָ , by which the affirmative is at the same time distinguished from the suffix forms הָ and הָ (as if one would form הָרַגְתִּי , הָרַגְתִּי *I*, after the analogy of הָרַגְתִּי). In the *third person*, הָרַגְתָּ (originally הָרַגְתָּ , comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and הָ (originally הָ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (to be) Sanscr. *asmi*, *syi*, Dor. *syi* for *syi* (*I am*), where the ending *si* belongs to *as* and *si*; Sanscr. *asi*, Dor. *asi* (*thou art*), where *si* is about = *as*; Sanscr. *asti*, *asti* (*he is*), where *ti* corresponds to the pronoun *as*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. sing. Arab. *katallu*, Syc. *ketlet*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d *fem. sing.* הָרַגְתָּ is followed by the 3d *masc. plur.* הָרַגְתֶּם , and that of the 2d *masc. sing.* הָרַגְתָּ by all the forms of the first and second persons.†

* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 39, 1. In intransitives they often have the same form, as הָרַגְתָּ *full*, or *he was full*; הָרַגְתָּ *small*, or *he was small*. In transitives the participle has, indeed, a different form (הָרַגְתָּ); but the adjective-form, הָרַגְתָּ , may be compared with הָרַגְתָּ , although it generally denotes properties, as הָרַגְתָּ *wise*, הָרַגְתָּ (*inimical*) *adversary*, § 84, 1.

† In the Paradigms the forms הָרַגְתָּ and הָרַגְתָּ are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only **הָשִׁיבָה**, **הָשִׁיבָה** have the tone on the last syllable, and, in consequence, *Sh'va* under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E* sound, which passes over into (-), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems **שָׁלַח** (§ 74, Rem. 1); in strong stems only in *pausal*, i. e. when the stress of voice falls upon it, as **שָׁלַח**, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into — or —, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus **שָׁאַלְתָּ** *ye have asked* 1 Sam. xii. 13, **שָׁאַלְתָּ** *ye possess* Deut. iv. 1, 22; so also before suffixes **שָׁאַלְתָּ** *I have asked him* 1 Sam. i. 20, **שָׁאַלְתָּ** *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is **שָׁאַל**, **שָׁאַל**, **שָׁאַל**, not **שָׁאַל**, **שָׁאַל**, **שָׁאַל**. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as **יָצַח**. But when the tone is thrown forward, Cholem becomes Qamets-clitaph, as **יָצַח** *I have overcome him*, **יָצַח** (see § 49, 3) and *that will be able*, Ex. xviii. 21.

4. Unfrequent forms.* *Sing. 3d fem.* in **וָ**— (as in Arab. Æthiop. Aram.), e. g. **וָצַח**, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems **שָׁלַח** and **שָׁלַח**, § 74, Rem. 1, § 75, Rem. 1.—*2d masc.* **וָח** for **וָח** (differing only in orthography), as **וָח**, Mal. ii. 14, comp. Gen. iii. 12.—*2d fem.* sometimes has still a *Yodh* at the end; as **וָחָה**, Jer. xxxi. 21 (according to one form of the pronoun **וָחָה**, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced **וָחָה**, and the vowels of the text belong to the marginal reading (without *h*) as in the corresponding pronoun. With this is connected the form **וָחָה** before suffixes (§ 59, 1, c)—*1st com.* sometimes without *Yodh*, as **וָחָה**, Ps. cxi. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K'tibh; the Q'ri substitutes the full form.—*Plur. 2d fem.* **וָחָה** (or **וָחָה**) Amos iv. 3.—*3d com.* seldom with the full plural ending **וָחָה** (often in Chald. and Syr.), as **וָחָה**, Deut. viii. 3, 16, or with a superfluous *h* (after Arabic orthography), as **וָחָה**, Isa. x. 24. In the Imperfect the form with **וָ** is more frequent, see § 47, Rem. 4.

N.B. 5. In connection with the affirmatives **וָ**, **וָ**, **וָ**, the tone is on the penultima, and the word is *Milla*; with the others it is *Milen* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (), is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects and may, with a proper understanding of the terms, be called Chaldaisms, Syriaisms and Arabisms.

הַמַּעֲלֵם, הַמַּעֲלֵם; *b*) by *Var. consecutivæ of the Perfect*, where it is moved forward one syllable (§ 49, 3).

§ 45.

OF THE INFINITIVE.

1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal לַעֲשׂוֹת , is the prevailing form (*Inf. constr.*). In this form it is united with suffix pronouns, and with prepositions ($\text{לַעֲשׂוֹת} \text{ to kill}$, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Inf. absolute, or emphatic*), in Kal לַעֲשׂוֹת , is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131-133.*

2. In form, לַעֲשׂוֹת and לַעֲשׂוֹת are distinguished, by a firm immutable δ in the latter, and a mutable δ in the former (hence with *suffix*, לַעֲשׂוֹת). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable δ , although the *Inf. constr.* has other vowels; e. g. *Piel*, לַעֲשׂוֹת , with לַעֲשׂוֹת .

Besides לַעֲשׂוֹת the *Inf. constr.* has the following unusual forms in Kal:

- a) לַעֲשׂוֹת , e. g. לַעֲשׂוֹת to lie Gen. xxiv. 7.
- b) לַעֲשׂוֹת and לַעֲשׂוֹת , לַעֲשׂוֹת (feminine forms from לַעֲשׂוֹת and לַעֲשׂוֹת); as לַעֲשׂוֹת to hate, לַעֲשׂוֹת to approach Ex. xxvi. 2, לַעֲשׂוֹת to pity Ezek. xvi. 5. (As a verbal nom. the *Inf.* may also take the feminine ending.)
- c) לַעֲשׂוֹת (as in Chaldee); e. g. לַעֲשׂוֹת to call Numb. x. 2.

These unfrequent forms are in more common use as verbal nouns (§ 64, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition ל , as לַעֲשׂוֹת *interficiendo, ad interficiendum*, לַעֲשׂוֹת *cadendum* (for to fall).

* In the Paradigms the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, and לַעֲשׂוֹת .

The $\dot{\text{h}}$ is here closely combined with the *Inf.* into a grammatical form as is shown by the division of syllables and the use of *Dagheah leua* namely לִּינְפֹל (*lin-pol* (1 28, 1), so also *לִּינְפֹל*, just as in the *Impf.* יִנְפֹל , יִנְפֹל . On the contrary לִּינְפֹל Job iv. 13; לִּינְפֹל 2 Sam. iii. 34, where the prepositions ל and נִי are conceived to be less closely connected with the Infinitive; so also לִּינְפֹל , as an exception; לִּינְפֹל Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קַטֵּף (קַטֵּף) is the same that lies also at the basis of the Imperfect (§ 47), and which in another view, as Infinitive (§ 45), connects itself with the noun.* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), and supplies its place by the *jussive Imperfect*; and even the second must be so expressed when a negative precedes, as לֹא תִקַּח *ne occidas* (not קַטֵּף לֹא). The proper passive conjugations have no Imperative;† but the reflexives, as *Niphal* and *Hithpaël*, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the *jussive* (see § 48, 5).

Rem. 1. Besides the form קַטֵּף there is also one with *Patach*, as קַטֵּף (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Patach* is regular in קַטֵּף from קַטֵּף ; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an e (*Qamets-chatoph*) instead of the i , as קַטֵּף *doma* ge. Ex. xxxii. 39; קַטֵּף *reign thou* f. Judges ix. 10.

* Also the *Inf.* *absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4. 5). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf.* *absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2d person of the *Impf.* (קַטֵּף from קַטֵּף); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The inflection of the Imper. may certainly have been borrowed from the *Impf.*

† An Imper. is found twice (Ex. xxiii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form שָׁמַעְתִּי the נִי at times falls away, and then a helping vowel is introduced, as in שָׁמַעְתִּי *hear ye I.* for שָׁמַעְתִּי Gen. iv. 23; comp. קָרָאתִי *call ye I.* for קָרָאתִי Ex. ii. 20. The shortening is probably owing to the guttural.

§ 47.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed* (*preformatives*) to the root in the abstract form, viz. the *Inf. constr.* (שָׁמַע). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (א, ב, ג, ד), mostly with a very short vowel, viz. vocal Sh'va. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and affirmatives, are still in most cases clear.

In the 1st *pers.* אֲשָׁמַע , plur. נִשְׁמָע , א is an abbreviation of אֲנִי , נ of אֲנִי . This person required no addition at the end.

In the 2d *pers. sing.* the נִי in תִּשְׁמָע is from אַתָּה , the נִי in תִּשְׁמָעִי is the sign of the feminine, as in אַתָּה *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the נִי (more fully נִי , see Rem. 4) in תִּשְׁמָעוּ , is the sign of the plural as in the 3d person,

* The name *Imperfect* is here used in direct contrast with *Perfect*; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is represented as perfected, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the unfinished and continuing, that which is being done, or coming to pass, and a future (hence called also *Future*); but also that which is in progress and in continued succession, in past time (the Latin *Imperfect*). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the *conjugation* occurs in the older branches of the Ario family, and is revived again in the Pers. and Modern Persian.—See further, in the Syntax, § 122, ff.

and as in the Perfect also (§44, 1), and is here appropriated to the masculine; * נָּ in נִקְּטָנָּן is the sign of the plural *feminine* (in Chaldee נָּ), or borrowed from נָּ *ecce*.

In the 3d person נִקְּטָנָּן , the נָּ is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for נָּ (from נָּ), properly נִקְּטָנָּן (comp. נִקְּטָנָּן for נִקְּטָנָּן § 69). The plur. (fully נִקְּטָנָּן) is formed by the plural ending נָּ , shortened נָּ . The נָּ in the *feminines* נִקְּטָנָּן , נִקְּטָנָּן , which are precisely the same as the second person, may be connected with the feminine ending נָּ .

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of נִקְּטָנָּן is followed by all the other forms which receive no addition at the end, and that of נִקְּטָנָּן by the forms נִקְּטָנָּן , נִקְּטָנָּן ; analogous to נִקְּטָנָּן is נִקְּטָנָּן in the Imperative.

Rem. 1. The final א (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Inf.* and *Imper.* Hence, a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. b) Before *Maqqeph* it becomes *Qamets-chatuph*; e. g. נִקְּטָנָּן and he wrote there, Josh. viii. 32. c) It becomes vocal *Sh'va* before the affirmatives $\text{וְ$ and $\text{וְ$. In the few instances in which it remains before such affirmatives, the pointing becomes $\text{יְ$, because it stands close before the pause, e. g. נִקְּטָנָּן *gish-pata* (they will judge), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 3. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like נִקְּטָנָּן . *Intransitive verbs* (*middle E* and *O*) take א (*Pattuck*) in the Imperf., as נִקְּטָנָּן to be great, *Impf.* $\text{נִקְּטָנָּן$; נִקְּטָנָּן to be small, *Impf.* נִקְּטָנָּן . Sometimes both forms exist together; the *Impf.* with א is then transitive, and that with א intransitive. E. g. נִקְּטָנָּן he will cut off, will reap; נִקְּטָנָּן he will be cut off, i. e. will be short. So also נִקְּטָנָּן , *Impf. א*, to subdue; *Impf. א*, to be subdued. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. נִקְּטָנָּן and נִקְּטָנָּן he will bite. In the irregular verbs, the *flexible ז* (*Tzere*) is also found in the final syllable, as נִקְּטָנָּן for נִקְּטָנָּן . These three forms of the Imperfect are called *Impf. O*, *Impf. A*, *Impf. E*.

3. For the 3d plur. *fem.* נִקְּטָנָּן occurs in three instances (as if to distinguish it from the 2d *pers.*), the form נִקְּטָנָּן , as in Chaldee and Arabic. E. g. נִקְּטָנָּן they will arise, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances נִקְּטָנָּן seems to have been used improperly for the 3d *pers. singular*, Ex. i. 10; Judg. v. 28 (and accord-

* This is also the proper gender of the plural-syllable נָּ , א . It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *mar, gatlān, fēn gatlān*, as in Arabic, *mar, gatlān, fēn gatlān*.

ing to name Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necl* properly *see eat*, is the common form for *I eat*; and in the French patois *farous* for *fai*.)—In the Pentateuch, *na* occurs in place of *ni*, especially after *Var. consecutiva* (§ 49, 2); e. g. Ex. i. 18, 19, xv. 20, as in Arabic, and in a still more abbreviated form in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form *na'ni* with *na* inserted, after the manner of verbs *na'ni* and *na'ni* (§ 67, 4, § 72, 5).

N. B. 4. The plural forms ending in *ni* appear also not unfrequently with the fuller ending *ni*, most commonly with obvious excess on the word at the end of a clause, where the vowel of the second syllable is then retained, as *na'ni* they tremble, Ex. xv. 14, *na'ni* ye shall hear, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xl. 9, *na'ni*; comp. iv. 3 Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the end of a clause is clearly seen in Is. xxvi. 11, *na'ni* they see not; let them see and be ashamed.* This original ending *ni* is common in Aramaean and Arabic; but in the vulgar Arabic it is shortened. Of the *Imp.* with *ni* (the Arab. orthography, § 44, Rem. 4), *na'ni* Jer. x. 5 is the only example.

5. In like manner *na'ni* has a longer form with final *ni*, namely *na'ni*, which is also common in Aram. and Arabic. The *ni*—hereas scarcely original; perhaps it arose from imitation of the plural ending *ni*. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; III. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as *na'ni*, *na'ni*. Comp. § 29, 4.

§ 48.

LENGTHENING AND SHORTENING OF THE IMPERFECT AND IMPERATIVE.

(*Jussive and Cohortative Forms*.)

1. The want of definite forms for expressing the *relative tenses* and the *moods*, in Hebrew and the kindred dialects, is partially supplied by changes in the form of the Imperfect, to which a certain signification is either exclusively or principally appropriated.

2. Thus, the language distinguishes between the common form of the Imperfect and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the

* It is worthy of remark, that the Chroniclers often omit the *Na* where it stands in the books of Kings; see 1 Kings viii. 38, 42; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 21; 2 Kings xi. 2; comp. 2 Chron. xx. 4; xxiii. 4.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yagtulu*, it has, a) a Subjunctive, *yagtula*; b) a Jussive *yagtol*; and c) a so-called *Imperf. energetic*, *yagtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *ā* (אָ) appended to the first person; e. g. אָהַרְגֵם for אֶהַרְגֵם. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives אֶ and אַ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁחַדְּךָ; in *Piel*, אֶשְׁחַדְּךָ; Ps. ii. 3; but in *Hiphil*, אֶשְׁחַדְּךָ.

Very rarely, the softer sound אֶ takes the place of אָ (§ 27, Rem. *4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

אָ denotes, as accusative ending to a noun, *motion or tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in *Hiphil*; Indic. אֶשְׁחַדְּךָ, Jussive אֶשְׁחַדְּךָ. It is found in *Kal* and *Hiphil* of verbs אָ, as יִשָּׂא and יִשָּׂא for יִשָּׂא and יִשָּׂא; and in all the conjugations of verbs אָ, where it consists in the removal (*apocope*) of the ending אָ; e. g. יִקְטֹל for יִקְטֹל. (The name *Future apocopated*, derived from the mode of forming it in verbs אָ, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending יִ is

excluded. So also the 2d sing. fem., as *תִּשְׁמְרִי*, *תִּמְנְוִי*, *תִּגְלִי* &c.; and all forms, sing. and plur., with pronominal suffixes, as *יִשְׁמְרֵךְ*, *Indicative* Jer. xxxviii. 15, *Jussive* xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command*, *wish*, or *condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by *תִּ*) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as *שָׁמַרְךָ*, *שָׁמְרָה*, *שָׁמְרֵם*; the shortened *Imp.* in verbs *הָ*, as *נָלֵךְ* for *נִלְכֵךְ*; both together in Hiphil, as *הִשְׁמַרְךָ* and *הִשְׁמְרֵךְ* for *הִשְׁמַרְךָ*. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as *קֵם* *stand up*, *קֵמָה* *up!* *תֵּן* *give*, *תֵּנָה* *give up*.

§ 49.

PERFECT AND IMPERFECT WITH *ו* CONSECUTIVE

1. The use of the two tenses, as will more clearly appear in the Syntax (§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.*; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1: *In the beginning God created (Perf.) the heavens and the earth.* Ver. 3: *And God said (Impf.), Let there be light, and there was (Impf.) light.* Ver. 4: *And God saw (Impf.), &c.* Just the reverse in Is. vii. 17: *Jehovah will bring (Impf.) upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* Ver. 18: *And it will happen (Perf. תִּהְיֶה) on that day . . .* Ver. 19: *and they will come (Perf.).* This progress of time, this succession of thought, is usually indicated by the *Var copulative*; with a change, however, partly affecting the form of the

Vav, and partly that of the Perfect and Imperfect to which it is prefixed.*

2. The *Vav consecutive* of the *Imperfect* is the most important. This *a*) is regularly prefixed with *Patach* and a *Daghesh forte* in the next letter, as וַיַּכּוּ and he killed, but to the 1st pers. sing. with *Qamets* (according to § 22, 1), as וַיַּכּוּ and I killed [see another exception with *Daghesh forte* omitted, as וַיַּכּוּ and וַיַּכּוּ, in § 20, 3, *b*]; *b*) it takes a shortened form of the Imperfect, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיַּכּוּ (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיַּכּוּ, shortened וַיַּכּוּ, with *Vav consecutive* וַיַּכּוּ (and he died), § 67, Rem. 2, 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4, 7; § 73, Rem. 2.† To the 1st pers. on the contrary, especially in the sing., the ending וַיַּכּוּ is often appended, but chiefly in the later books; e. g. וַיַּכּוּ and I plucked out, Ezra ix. 3. See more in § 129.

This וַיַּכּוּ is a strengthened form of *Vav copulative* (comp. וַיַּכּוּ, וַיַּכּוּ וַיַּכּוּ, where the prepositions וַיַּכּוּ, וַיַּכּוּ, וַיַּכּוּ are strengthened in a similar way), in the sense of *and then*, *and so*.

The drawing back of the tone is found also in similar connections, like וַיַּכּוּ; and the shortening of the verb at the end (*apocope*) is merely an accidental coincidence with the form of the *Jussive*, though it seems to have favored the increasing use of the *Coordinative* form in the first person.‡

3. As the opposite of the above, we have *Vav consecutive of the Perfect*, by which it is joined to a preceding Imperfect. In form it is the usual *Vav copulative* (וַיַּכּוּ), e. g. וַיַּכּוּ (after Impf.)

* Since it affects in some measure the use of the tenses, it is called by grammarians *Vav conversivus* (i. e. converting the *Impf.* into the *Perf.*, and the *Perf.* into the *Impf.*). The name *Vav consecutive* is more appropriate, since it essentially denotes sequence or progress.

† Also the forms in וַיַּכּוּ and וַיַּכּוּ—occur very seldom after *Vav const.*, וַיַּכּוּ Judg. viii. 1; Ez. xiv. 8.

‡ The opinion of earlier grammarians, that וַיַּכּוּ is a contraction of וַיַּכּוּ וַיַּכּוּ (which was explained, it happened that he killed), is in every respect erroneous, and is now antiquated. The וַיַּכּוּ is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with it (e. g. Levit., Num., Josh., Jud., 1 and 2 Sam., Esth., Ruth); just as some other books, for a like reason, begin with the simple sequela וַיַּכּוּ (Ez., 1 K., Ezra).—Equally false is its derivation according to some, from וַיַּכּוּ וַיַּכּוּ.

and it will be; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. *וָיֵצֵא* *I went*, *וְיֵצֵא* (with preceding Impf.) and *I will go*, Judges i. 3; *וְיִחַדְתֶּם* Perf., *וְיִחַדְתֶּם* and it shall divide, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, a) in the 1st pers. pl. *וְיֵצֵא* Gen. xxxiv. 16; b) in verbs *לָא* and *לָהּ*; e. g. *וְיֵצֵא* Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, *וְיִחַדְתֶּם* the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Posl*, and a *passive* or *Pa-ul* (*פָּעוּל*).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of *פָּעַל*. In the Aramaean the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing.; as *שָׁנָה* sleeping from *שָׁנָה*, *יָרֵא* fearing from *יָרֵא*. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form *קָטַל*; in which the *o* is a corruption of the original *a* (*qôtel* from *qâtel*, § 9, 10, 2), and is immutable. (The form *קָטַל* is in common use only as a verbal noun, § 84, 1.) In *Piel*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§ 87, 94).

Recl. 1. An unfrequent form is *וְיִחַדְתֶּם* prehensile Pa. xvi. 5 (for *וְיִחַדְתֶּם* from *וְיִחַדְתֶּם*), comp. *סָבַי* 2 Kings viii. 21, and the prop. n. *סָבַי* 1 Chron. xxvii. 30. Many reckon here also *וְיִחַדְתֶּם* Is. xxix. 14, xxxviii. 5; but this is rather the 3d sing. impf. Hiphil of *וְיִחַדְתֶּם*. Comp. a quite similar construction Is. xxviii. 16. The Cholem in *וְיִחַדְתֶּם* is unchangeable, though

* Whether the hastening of the tone forward expresses the reference to the future, and, on the contrary, the shifting of it backward a close connection with what is past, is left undecided.

† The Jewish grammarians call the participle also *פָּעוּל* (middle word), yet not in the sense of the Latin name; but as used for a present tense, and accordingly holding the middle place between the Perfect and the Imperfect (§ 134, 2).

It is generally written *defectively*. The form עָלָה , Is. xli. 7, for עָלָהָהּ is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus עוֹלָה means *holding (not held)*, Cant. iii. 8. עוֹלָהּ *confesses* for *confessed*, Pa. exii. 7. Comp. the deponent verbs in Latin.

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable $\text{נִפְּ$ (in the corresponding seventh conjugation in Arabic نَفَع) prefixed to the ground-form. It appears only in the *Inf. constr.* נִפְּעַל , contracted from נִפְּעַלְךָ . With the *Inf.* are connected, in form, the *Imp.* נִפְּעַל and the *Impf.* נִפְּעַלְךָ , contracted from נִפְּעַלְךָ . In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence נִפְּעַל . This applies also to the Participle, which is distinguished from the Perfect only by the long (.), as נִפְּעַל , *fem.* נִפְּעַלָּהּ or נִפְּעַלָּהּ . The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Perf.* and *Part.* by the Nun prefixed; in the *Imp.*, *Inf.*, and *Impf.* by the *Daghesch* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesch forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 1).

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִפְּעַל to look to one's self, to beware, נִפְּעַל to hide one's self; often of emotions which act upon the subject, e. g. נִפְּעַל to trouble one's self, to grieve, נִפְּעַל to bemoan one's self, to bewail, comp. ὀδυρόμεναι , *lamentari, contristari*. b) Then it frequently expresses reciprocal action, as נִפְּעַל to contend with another at law; נִפְּעַל to counsel, Nipli. to consult together; comp. the middle and deponent verbs βουλεύεσθαι , μάχεσθαι (μαχέσθαι), *utercari, luctari, praeliari*. c) It has also, like Hithpaél (§ 54, 3, c) and the Greek middle, the signification of the active with the addition of *self*, for *one's self*, e. g. נִפְּעַל to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι ὁ ἐαυτοῦ ,

ἐνδύσασθαι χιτῶνα to put on (one's self) a coat. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also passive of Kal, e. g. *יָלַד* to bear, Niph. to be born; likewise of Piel and Hiphil, when Kal is intransitive or not in use, e. g. (from *יָבֵן* to be in honor) Piel to honor; *הָחִיף* in Piel to conceal, Hiph. to make disappear, to destroy; Niph. passive of each; and in this case its meaning may again coincide with Kal (*יָכַח* Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rem. 1).

Examples of denominatives are; *יָלַד* to be born a male, Ex. xxxiv. 19, from *יָלַד* a male; *קָדַם* cordatum forti, Job xi. 12, from *קָדַם* cor.

The older grammarians have represented Niphal as the proper Passive of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form *בָּרַח*, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly a very common one; but it was first derived from the reflexive. The *וּ* prefixed has the force of a reflexive pronoun, like *אֶת* in Hithpael.*

Rem. 1. The Inf. absol. *בָּרַח* connects itself in form with the Perfect, to which it bears the same relation as *קָדַם* to *קָדַם*. Examples of this form, *בָּרַח*; *רָגַם* 1 Sam. xx. 6, *דָּסַם* desiderando Gen. xxxi. 30; of the other, *רָקַם* Jer. xxxii. 4; once *אָרַם* exaudiendo Ez. xiv. 3. The *א* in the final syllable (which is essentially long), the Infinitive form has also in Piel and Paal, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *ā*. Not unfrequent is the form *בָּרַח* as Inf. absol.; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In *Passer*, *Pattach* often takes the place of *Tverc* in the final syllable, e. g. *בָּרַח* and he was reared, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. *יִזְכָּרוּ* they shall be remembered, Is. lxx. 17; but these forms are unfrequent.

3. When the Impl. or the Inf. or the Imp. is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavin and Bohemian, *amam se* stands for *amare*; in the Dacorumian, *io me lauda* = I am praised. See *Die Etymologische Forschungen*, Th. 1, S. 123 ff. T. 2, S. 72. *Bopp's Vergleichende Grammatik*, S. 696 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tere*. E. g. **הִתְעַלֵּם בָּהּ** *he stumbled at it*, Ez. xxxiii. 12; **וַיִּשְׁמָע** *and he heard him*, Gen. xxv. 21, comp. **וַיִּשְׁמָע אֱלֹהִים** *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as **קִיְּמוּ** *take heed*, Ez. xiii. 21; **וַיִּקְרַח** *and he fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is **אֶפְשָׁר**, as **אֶפְשָׁר אֶפְשָׁר** *I will be found*, Ez. xiv. 3, **אֶפְשָׁר** *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

§53.

PIËL AND PUAL

1. The characteristic of this conjugation (Arab. *Conj. II. gattala*, Aram. **קָטַל**) is the *doubling of the middle stem-letter*. In the active, the Impf. **קָטַל** and the Part. **קָטֵל** (whose preformatives retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp. **קָטַל**. The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *a* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *Tere* in the first and second persons (**קָטַל**, **קָטַלְתָּ**, **קָטַלְתָּ**), which, properly, have for their basis the form **קָטַל**. See Rem. 1.

The **ו** which occurs also in the succeeding conjugations as the characteristic of the Part. is related to **מִי** *who?* = *whosoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesch in the middle stem-letter*. It is omitted only in the following cases: a) Always when this letter is a guttural (§ 64, 3). b) Sometimes, though rarely, when this letter has *Sh'va* (§ 20, 3, b); as **וַיִּדְרֹשׁ** *he directs it*; **וַיִּדְרֹשׁ** for **וַיִּדְרֹשׁ** Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. **וַיִּקְחָהּ** for **וַיִּקְחָהּ** *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the *Sh'va* under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity and repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6-9);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen*, *reichen*; *streichen* (*strings*, Anglo-Saxon *strecan*), *strecan*; comp. *Strick*, *Strecke*; *Wacker*, from *wachen*; others in which it has the *renewal* signification, are *stechen*, *stechen*; *wachen*, *wachen*; in Greek,

חָצַח to laugh, Piël to sport, to jest (to laugh repeatedly); *שָׁאַל* to ask, Piël to beg; hence it denotes that the action is performed upon many, as *קָבַר* to bury (one), Gen. xxiii. 4, Piël to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as *פָּתַח* to open, Piël to loose; *סָפַר* to count, Piël to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. *לָמַד* to learn, Piël to teach. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as *חָיָה* to let live; *זָכַר* to declare innocent; *יָצַד* to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from *טָו* nest, *טָנַן* to make a nest; from *פָּזַר* dust, *פָּזַר* to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as *to head*, old Engl. for *behead, to skin*), e. g. *סָרַס* (from *סָרַס* a root) to root out, extirpate; *נָנַן* (from *נָנַן* tail) properly to injure the tail, hence to rout the rear-guard of an army; *סָרַס* to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. *סָבַל* to stone, and also to remove the stones, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. *נָסַב* to steal, Piël to steal, Pual to be stolen.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. *רָפָא* in Piël to sew up, in Kal to heal; *בָּרַא* Piël to cut, to hew out, Kal to form, to make; *נָקַד* Piël to uncover, Kal to reveal.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as *חָסַד* frangi Jer. li. 56; *פָּתַח* to be open Is. xlviii. 8; lx. 11; *חָסַד* to be drunken, Is. xxxiv. 5, 7.

בָּרַא to bring to an end, from the stem *בָּרַא* to end, *בָּרַא* in *בָּרַא*, and to bear, from *בָּרַא* to come into being. The above examples from the German show also that *ch* when doubled takes the form of *ck*, *ch*, in accordance with the laws relating to the Toghosh in Hebrew (§ 12, 2).

* In Arabic, Denominatives of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting also, in the simplest Conj. I. Comp. Hebrew Kal *בָּרַא* (from *בָּרַא*) = buy and sell grain; Lat. *comeri*, *predari*, &c.

N. B. *Rem.* 1. The Perf. Piél has frequently (·) in the final syllable instead of (·), e. g. שָׁח to destroy, $\text{שָׁחַ$ to break in pieces. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, there is the more common vowel. Compare $\text{שָׁחַ$ Is. xlix. 21 with $\text{שָׁחַ$ Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. דַּבַּר to speak, אָמַן to atone, $\text{שָׁחַ$ to wash clothes.

A single instance of (·) in the first syllable (after the manner of the Chaldees) is found in Gen. xii. 51, $\text{שָׁחַ$ to cause to forget, occasioned by the play upon the name $\text{שָׁחַ$. Compare the quadriliteral $\text{שָׁחַ$, which is analogous in form, with Piél (§ 56).

2. The Impf., Inf., and Inf. constr. followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. $\text{שָׁחַ$ he seeks for himself Is. xl. 20; $\text{שָׁחַ$ sanctify to me Ex. xiii. 2. So in Hithpaél. In the 1st pers. sing. Impf. besides $\text{שָׁחַ$ there occurs also (very seldom) the form $\text{שָׁחַ$ Lev. xxvii. 33, and $\text{שָׁחַ$ Zech. vii. 14 (according to § 23. 3, Rem. 2). With *Far* cons. we have also $\text{שָׁחַ$ for $\text{שָׁחַ$ Judges vi. 6. Instead of $\text{שָׁחַ$ are found such forms as $\text{שָׁחַ$, e. g. Is. iii. 16; xlii. 18.

3. The Inf. *abs.* Piél has sometimes the separate form given in the paradigm, as שָׁחַ castigando; Ps. cxviii. 18; but far more frequently that of the Inf. constr. $\text{שָׁחַ$.

4. In Paal instead of Qibbuts is found less frequently Qamets-chaturph, e. g. שָׁחַ dyed red Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qibbuts, as $\text{שָׁחַ$ Judges xviii. 29.

5. As Inf. *abs.* Paal we find שָׁחַ , Gen. xl. 15. An Inf. constr. Paal does not occur in the regular verb.

6. The Part. Paal sometimes occurs without the prefix שָׁ ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable, e. g. $\text{שָׁחַ$ taken 2 Kings ii. 10; comp. $\text{שָׁחַ$ for $\text{שָׁחַ$ Judg. xiii. 5 also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

153.

HIPHIL AND HOPHAL.

1. The characteristic of the active is הִ , in the Perf. הִ , making a closed syllable with the first radical, and הִ (·) inserted after the second. From the Inf. $\text{הִשָּׁחַ$ are formed the Impf. and the Part. הִשָּׁחַ , $\text{הִשָּׁחַ$, for הִשָּׁחַ , הִשָּׁחַ (§ 23. 4). In the passive, הִ is uttered with an obscure vowel, and the second syllable takes הִ in place of הִ ; הִשָּׁחַ or $\text{הִשָּׁחַ$, Impf. $\text{הִשָּׁחַ$ or $\text{הִשָּׁחַ$, Inf. *absol.* $\text{הִשָּׁחַ$; in other respects the formation is analogous to the inflection: it is only to be noted, that in the 1st and 2d pers. Perf. the הִ falls away and Patach takes its place, as הִשָּׁחַ , $\text{הִשָּׁחַ$; which is explained by the analogy of the Ara-

mean (אָפּהאַנגן), and of the Arabic (أَفْعَلَ), where the *ʾ* is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The marks of this conjugation are, therefore, in the Perf. Impf. and Inf. the prefix *אִ*; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is *Patach*, in Hophal *Qibbutz* or *Qamets chataph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piél (§ 52, 2, b), e. g. אָפּהאַנגן to go forth, Hiph. to bring out of, to lead forth; אָפּהאַלדן to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piél and Hiphil are both in use in the same signification, as אָפּהאַרדן to perish, Piél and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in אָפּהאַרדן to be heavy, Piél to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. אָפּהאַנגן to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's habit of body conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;* e. g. אָפּהאַלדן Hiph. to become fat (properly to produce fat); אָפּהאַלדן and אָפּהאַלדן Hiph. to become strong (properly to develop strength); אָפּהאַלדן Hiph. to become feeble. After the same analogy אָפּהאַלדן Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as אָפּהאַלדן to become red, אָפּהאַלדן to become white, &c. Moreover, what is merely state or condition becomes, in the Hebrew mode of conception, an act; e. g. אָפּהאַלדן not to be silent, but properly to keep silence (silentium facere, Plin.); אָפּהאַלדן quietum agere, אָפּהאַלדן to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as אָפּהאַלדן to deal well, אָפּהאַלדן to do wickedly, properly to make good, or bad (ac. אָפּהאַלדן, אָפּהאַלדן, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing or putting forth* that of which the original noun is the name; e. g. אָפּהאַלדן to put forth roots, אָפּהאַלדן to put forth

* The verb אָפּהאַלדן to make, is employed in the expression of the same idea, e. g. to make fat (fatness), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 5. Compare in Latin corpus facere, Justin. II, 8; robur facere, Hist. Nat. Afr. 22. totidem, distitas, facere, Plin., and in Italian far corpo, far forza, far frutti.

Aorus. It also expresses the active use of a member, as שָׁמַעַתְּ to listen (properly to make ears); $\text{שָׁמַעַתְּ$ to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

3. The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. יָכַח *potuit*, *Impf. Hoph. potens fiet*, i. e. *poterit*.

Rem. 1. Only the Perfect of Hiphil retains always the ה of the final syllable (in 3d pers. sing. and plur.); the *Imp.* and *Impf.* often take ה instead of it, in the 2d and 3d m. sing. (in Chaldee the usual form), although usage generally makes a distinction between forms with ה and ה . There is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and with gutturals it is changed into *Patach*. The *Inf. abs.* has a firmer and longer ה . More particularly:

2. The *Inf. abs.* has generally *There*, with and without *Yodh*; as הִשְׁמַעְתִּי Judg. xvii. 3; הִשְׁמַעְתִּי Ex. viii. 11; הִשְׁמַעְתִּי Amos ix. 8. Strictly Chaldee, with א instead of the ה , is הִשְׁמַעְתִּי *mane surgendo* Jer. xiv. 3. Unfrequent exceptions, in which the form with *There* stands for the *Inf. constr.*, are found in Deut. xxi. 12; xxxii. 8.

3. The *Imp.* but seldom takes the form הִשְׁמַעְתִּי (Pa. xiv. 1 in pause, perhaps also Is. xliii. 8); instead of it, the shortened and the lengthened forms הִשְׁמַעְתִּי (= tone-long) and הִשְׁמַעְתִּי as הִשְׁמַעְתִּי , *make fat, attend!* The first takes *Seghol* before *Maqqeph*, as הִשְׁמַעְתִּי Job xxii. 21. הִשְׁמַעְתִּי and הִשְׁמַעְתִּי are never shortened.

N. B. 4. In the *Impf.* 2d and 3d m. sing. the form with ה is the usual one for the *Jussive*, as הִשְׁמַעְתִּי *make not great* Obad. 12, הִשְׁמַעְתִּי *let him cut off* Pa. xii. 4, and also with ה consec., as הִשְׁמַעְתִּי and *he divided* Gen. i. 4. Before *Maqqeph* this *Taere* becomes *Seghol* as הִשְׁמַעְתִּי and *he held him* Judg. xix. 4. In the plural, the full forms are used for the *jussive* also, and with ה consec.; as הִשְׁמַעְתִּי and *they pursued* Judg. xviii. 22. The single exceptions, where ה (as in Aramæan) is shortened to vocal *Sh'va*, are הִשְׁמַעְתִּי Jer. ix. 2, הִשְׁמַעְתִּי 1 Sam. xiv. 23; xxxi. 2. The defective mode of writing *Chirey*, e. g. הִשְׁמַעְתִּי , is not an essential variation.

5. The form of the Part. with ה in the sing. is doubtful (Is. liii. 3); but perhaps the plurals הִשְׁמַעְתִּי *dreamers* Jer. xxix. 8, הִשְׁמַעְתִּי *helpers* 3 Chron. xxviii. 23, are derived from this form. The *fam.* is הִשְׁמַעְתִּי , e. g. הִשְׁמַעְתִּי Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms הִשְׁמַעְתִּי *we have reproached* 1 Sam. xxv. 7, and הִשְׁמַעְתִּי *I have stained* (with א as in Aram.) Is. lxiii. 3, comp. Job xvi. 7.

7. In the *Impf.* and Part. the characteristic ה regularly gives place to the preformatives, as הִשְׁמַעְתִּי , הִשְׁמַעְתִּי , but not to prepositions in the *Inf.* הִשְׁמַעְתִּי , because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions. הִשְׁמַעְתִּי *he will save* Pa. cxvi. 6, הִשְׁמַעְתִּי *he will praise for* (in verbs ה only); on the contrary הִשְׁמַעְתִּי for הִשְׁמַעְתִּי *to sing* Pa. xxi. 7, הִשְׁמַעְתִּי for הִשְׁמַעְתִּי *to cause to faint*, 1 Sam. ii. 33, comp. Is. xxiii. 11; Pa. lxxviii. 17.

N. B. 8. The *tan*, in Hiphil, does not fall on the affirmatives אֵן , וְאֵן , and אֵי . They take it, however, in the Perf. when *For* consecutive is prefixed, as וְהָיָה אֵן Ez. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. וָּ (וָּ) is found in the first syllable as well as וָּ (וָּ), but not so often in the regular verb, e. g. וָּ Ez. xxxii. 32, and וָּ xxxii. 19; וָּ Part. וָּ 2 Sam. xx. 21, and וָּ Is. xiv. 19; but verbs וָּ have וָּ constantly, as וָּ (according to § 9, 2, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (וָּ) in the final syllable; e. g. וָּ fasciando Ez. xvi. 4; וָּ mutiando Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (f).

§ 54.

HITHPAËL.

1. This conjugation connects itself with Piel, inasmuch as it prefixes to the form וָּ the syllable וָּ (Chald. וָּ , Syr. וָּ), which, like וָּ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The וָּ of the syllable וָּ suffers the following changes, as also in *Hithpoël* and *Hithpaël* (§ 55):

- a) when the first radical of the verb is a sibilant (ס , ז , ש), it changes places with וָּ (§ 19, 5), as וָּ to take heed, for וָּ , וָּ to be burdened, for וָּ . With ז , moreover, the transposed וָּ is changed into the more nearly related ז , as וָּ to justify one's self, for וָּ . (Single exception in Jer. xlix. 3.)
- b) before וָּ , ז , and ז , it is assimilated (§ 19, 2), e. g. וָּ to converse, וָּ to cleanse one's self, וָּ to conduct one's self uprightly; sometimes also before ז and ז , as וָּ to prophesy, elsewhere וָּ , וָּ for וָּ to make one's self ready. Once before ז , Is. i. 16; before ז , Eccl. vii. 16; before ז , Is. xxxiii. 10.

3. The significations of *Hithpaël*. a) Most frequently it is reflexive, primarily of Piel, as וָּ to sanctify one's self, וָּ to avenge one's self, וָּ to gird one's self. Then farther it means: to make one's self that which is expressed by the first conjugation: hence, to conduct one's self as such, to

* See also, in Hebrew, וָּ 2 Chron. xx. 35.

show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E. g. **הִתְגַּדַּל** *to make one's self great, to act proudly*, **הִתְחַכֵּם** *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; **הִתְעַשֵּׂר** *to make, i. e. to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. **אָבַל** Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as **הִתְרַצָּה** *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. **הִתְעַשֵּׂר** *exult sibi* (eestem), **הִתְפַּחַח** *salvit sibi* (vincula). So without the accusative, **הִתְהַלֵּךְ** *to walk about by one's self* (ambulare). Only seldom *d*) It is *passive*, e. g. **תִּהְיֶה** *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, *d*.

The passive *Hithpaal* is found only in the few following examples: **הִתְחַפְּזוּ** (so always for **הִתְחַפְּזוּ**) *they were mustered*, Num. i. 17; ii. 33; **הִתְטַהַר** *to be rendered unclean* Deut. xxiv. 4; **הִתְוַדַּע** *to be washed* Lev. xiii. 55, 56; **הִתְשַׂמְּחָה** *it is smeared with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: **הִתְחַבַּד** *to embrace Judaism* (make one's self a Jew), from **חָבַד**, **הִתְחַיַּי** *Jews*; from **חָיַי**; **הִתְחַיַּי** *to provide one's self with food for a journey*, from **חָיַי**.

N. B. Rem. The Perfect, as in Piél, has frequently *Pattach* in the final syllable, as **הִתְחַזַּק** *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as **יִתְחַבֵּד** *he deems himself wise*, Eccles. vii. 16; **יִתְחַדֵּשׁ** *sanctify thyself*, Jon. iii. 5. In *Pause* these forms take *Qanuta*, and are the usual ones, as **יִתְחַבֵּל** Ez. vii. 27, **יִתְחַבֵּל** Job xxxviii. 30. With the form in Piél **הִתְחַבֵּל** (§ 52, Rem. 2) comp. Hithp. **הִתְחַבֵּל** Zech. vi. 7.

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piél, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by change *within* the stem itself; others are analogous to Hithpál, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are :

1. *Paël* ; as קָטַב *pass*, קָטַבְתָּ *reflex*, הִתְקַטַּבְתָּ (corresponding to Conj. III. and VI. in the Arabic, *qātala, qātala, taqātala*), *Impf.* יִקְטֹב, *Part.* שֶׁקֶט, *Impf. pass.* יִקְטָב, &c. In the regular verb it but seldom occurs. E. g. *Part.* יִתְּקַטֵּב *my opposer*, *he who pleads with me*, Job ix. 15; יִתְּקַטֵּבְתִּי *I have appointed* 1 Sam. xxi. 3 (unless we should read הִתְקַטֵּבְתִּי); שָׁרַב *to take root*, *Denom.* from שָׂרַב root. In verbs שָׂרַב (§ 67) it is far more frequent ; e. g. הִשְׁרִיב, הִשְׁרִיבְתָּ, הִשְׁרִיבָה, &c.

Its *signification*, like that of Piël, is often *causative* of Kal. Sometimes both are in use in the same signification, as רָצַץ and רָצַץְתָּ *to oppress* ; sometimes each has its peculiar modification of meaning, as שָׂבַב *to turn about, to change*, שָׂבַבְתָּ *to go about, to surround* ; תָּרַץ *to exult*, תָּרַץְתָּ *to make foolish* (from תָּרַץ *to be brilliant*, but also *to be vain-glorious foolish*) ; הִרְצֵן *to make pleasant*, הִרְצֵן *to commiserate* ; שָׁרַב *to root out*, שָׁרַבְתָּ *to take root*.

With קָטַב is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קָטַבְתָּ (§ 20, 3).

2. *Piël, Palal, Hithpaël* ; as קָטַל and קָטַלְתָּ *pass*, קָטַלְתָּ *reflex*, הִתְקַטַּלְתָּ, like the Arab. Conj. IX. *iqṭalla*, and XI. *iqṭalla*, used especially of permanent states or conditions, e. g. of colors, as שָׁאַן *to be at rest*, רָצַן *to be green*, *Pass.* אָשַׁל *to be withered* ; of these verbs there is no example in Kal. It is more frequent in verbs שָׂרַב, where it takes the place of Piël and Hithpaël (§ 73, 7).

3. *Pealal* ; as הִתְקַטַּלְתָּ, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession ; e. g. הִתְקַטַּלְתָּ *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from הִתְקַטַּל *to go about* ; *Pass.* הִתְקַטַּלְתָּ *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is,

4. *Piṣpel*, formed from verbs שָׂרַב and שָׂרַב by doubling both of the essential stem-letters ; as שָׂרַבְתָּ from שָׂרַב = שָׂרַבְתָּ ; שָׂרַבְתָּ from שָׂרַב (שָׂרַב). This also is used of motion rapidly repeated, which all languages are prone * to express by repetition of the same sound, as צָצַץ *to chirp*, צִצְצַץ *to tinkle*, בָּבַב *to gurgle*, בִּבְבֵּב *to flutter* (from שָׂרַב *to fly*).

With Hiphil are connected :

* Compare *tsink, tuck, tuck*, and in German *Tickack, Wimmer, Klingkling* [*our ding dang*]. The repetition of the same letter in verbs שָׂרַב produces also the same effect ; as in לָקַק *to lick*, לָקַקְתָּ *to lick*, לָקַקְתָּ *to trip along*. Other languages express the same thing by *diminutive* forms ; comp. in Lat. the termination *-illa*, as in *contulle*, in Germ. *-ela, -era*, in *flimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

5. *Tipheh*; as תִּפְּחֵל, with ת prefixed, as תִּפְּחֵל to teach one to walk to lead (*denom.* from תָּפַח a foot); תִּפְּחֵה. *Impf.* תִּפְּחֵה to emulate Jer. xii. 5; xxii. 15 (from תִּפְּחֵה to be ardent, eager). The Aramaean has a similar form תִּפְּחֵה to interpret.

6. *Shaphel*; as שָׁפַח, frequent in Syriac, as שָׁפַח to flame, from שָׁפַח. In Heb. it is found only in the noun שָׁפַח flame, § 84, No. 35.

Forms of which single examples occur:—7. קָפַח, *pass.* קָפַח; as קָפַח, scaled off, having the form of scales, Ez. xvi. 14, from קָפַח to peel, to scale.—8. תִּפְּחֵה, as תִּפְּחֵה a violent rain, from תִּפְּחֵה.—9. תִּפְּחֵה (frequent in the Rabbinic), a form compounded of Niphal and Hithpaél, found in the examples תִּפְּחֵה for תִּפְּחֵה they suffer themselves to be warned, Ez. xxiii. 48, תִּפְּחֵה for תִּפְּחֵה to be expiated, Deut. xxi. 8.

Worthy of note is also, —10, the form תִּפְּחֵה to sound the trumpet, commonly derived from the stem תִּפְּחֵה. But it is probably a *denom.* from תִּפְּחֵה a trumpet, an onomatopoeitic form like the old Latin *tarantara*, from the sound of the trumpet. Ennius apud Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piél, once after Hiphil. The following are all the examples that occur:

Pret. שָׁרַח he spread out, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* יִשְׁרַח he will devour it, Ps. lxxx. 14. *Pass.* יִשְׁרַח to become green again, Job xxxiii. 25. *Part.* שָׁרַח 1 Chr. xv. 27. After Hiphil תִּשְׁרַח contracted תִּשְׁרַח to turn to the left (*denominative* from תִּשְׁרַח), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, הוּא (the sign of the accusative) with the suffix (§ 101), as הוּא קָטַל (he has killed him); or 2) by a mere suffix, as קָטַל or קָטַל (he has killed

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

kin). The second method is the usual one, and of this only we now treat.*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59-61).

§ 58.

THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following.

Singular.		Plural.	
1	comm. $\text{m. } \text{𐤌}; \text{f. } \text{𐤌}; \text{𐤌}$ me.	1	comm. $\text{m. } \text{𐤌}; \text{f. } \text{𐤌}$ us.
2	$\left\{ \begin{array}{l} \text{m. } \text{𐤌}, \text{𐤌} \text{ (khā)}; \text{ in} \\ \text{pause } \text{𐤌} \\ \text{f. } \text{𐤌}; \text{𐤌}; \text{𐤌}; \text{𐤌} \end{array} \right\}$ thee.	2	$\left\{ \begin{array}{l} \text{m. } \text{𐤌}, \text{𐤌} \\ \text{f. } \text{𐤌}; \text{𐤌} \end{array} \right\}$ you.
3	$\left\{ \begin{array}{l} \text{m. } \text{𐤌}, \text{𐤌}; \text{𐤌} \text{ (ā)}, \\ \text{𐤌}; \text{𐤌} \\ \text{f. } \text{𐤌}; \text{𐤌}; \text{𐤌} \end{array} \right\}$ him. her.	3	$\left\{ \begin{array}{l} \text{m. } \text{𐤌}, \text{𐤌}; \text{𐤌} \text{ (con-} \\ \text{tr. fr. } \text{𐤌}), \text{𐤌}; \\ \text{𐤌} \text{ (contr. from} \\ \text{𐤌)}, \text{𐤌}; \text{ poet.} \\ \text{𐤌}, \text{𐤌}; \text{𐤌} \\ \text{f. } \text{𐤌}, \text{𐤌}; \text{𐤌}; \text{𐤌}; \end{array} \right\}$ them.

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person ($\text{𐤌}, \text{𐤌}, \text{𐤌}$) the basis appears to be a lost form of the pronoun 𐤌𐤌𐤌 with 𐤌 instead of 𐤌 ($\text{𐤌𐤌𐤌}, \text{𐤌𐤌𐤌}; \text{𐤌𐤌𐤌}$), which was employed here in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

* On the cases where the former must be employed see § 121, 4.

† 𐤌 occurs very seldom as verbal suffix (Dent. xxxii. 26), 𐤌 not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

‡ Traces of this lost form appear still in the affirmatives of the Ethiopic Perfect, as *ṣatāḥ* (thou hast killed), and also in the Samaritan (see *Glosses Anecdotes Orientales*, I. 45). Comp. what was said in § 44, 1. on 𐤌𐤌𐤌 .—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from הָיָה , by dropping the feeble *h*, there arose *â-u*, and thence *ô* (§ 23, 4), usually written וְ , much more seldom וֹ . In the *fem.* the suffixes from הָיָה ought, according to analogy, to sound הָ , הָיָה , הָיָה ; but instead of הָיָה we have, for the sake of euphony, simply הָיָה , where the הָ is regularly a consonant, and therefore marked with *Mappiq*. Once (Ex. xli. 15) הָיָה stands for הָ , as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

- a) one beginning with the consonant itself, as וְ , וְהָ , וְהָ , וְהָ , וְהָ , &c. This is appended to verbal forms which end with a vowel, as וְהָיָה , וְהָיָה ;
- b) a second and a third with the so-called *union-vowels** (וְ , וְ), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3); with the union-vowel *a* for the forms of the Perfect, as וְהָיָה , וְהָיָה , וְהָיָה ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as וְהָיָה , וְהָיָה . To the Perfect belongs also וְ , from וְהָיָה . With וְ , וְ , וְ the uniting sound is only a half-vowel (*vocal Sh'va*), as וְהָיָה , וְהָיָה , וְהָיָה , e. g. וְהָיָה (*q'tâ-l'khâ*); or when the final consonant of the verb is a guttural, וְהָיָה , e. g. וְהָיָה . In *Pause* this *Sh'va* becomes a *Seghol* with the tone, וְהָיָה .

Rem. 1. As *rare forms* may be mentioned: *Sing.* 3d pers. *masc.* וְהָיָה 1 Kings xviii. 44, in *pause* וְהָיָה Is. lv. 5, and וְהָיָה Prov. ii. 11; *fem.* וְהָיָה Ps. cxxxvii. 8, and in the *later Psalms* frequently. (וְהָיָה , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. *masc.* וְהָיָה Ex. xxxii. 25; Num. xxiii. 8; *fem.* וְהָיָה without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms וְהָיָה , וְהָיָה , וְהָיָה are strictly poetic (except Ex. xxiii. 31); instead of וְהָיָה we find וְהָיָה once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal endings, like the *i* in וְהָיָה . Comp. e. g. the Hebr. form *qatalani* with the Arab. *qatalani*; and on the contrary, Hebr. *qatalani*, Arab. *qatalani*.

noun, is longer, as אֲנִי , אֲנִי , אֲנִי (*me*); אֲנִי (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable נִי , נִי (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. אֲנִי בִּרְכֶּהוּ *he will bless him* (Ps. lxxii. 15), $\text{אֲנִי כִּשְׁבֹּרֶהוּ}$ *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

- 1st pers. אֲנִי , אֲנִי , for אֲנִי , אֲנִי ;
 2d pers. אַתָּה ; once אַתָּה (Jer. xxii. 24);
 3d pers. אֵינוֹ for אֵינוֹ , also אֵינוֹ (Num. xxiii. 13); *fem.* אֵינָהּ ,
 for אֵינָהּ ;
 1st pers. plur. אֲנֵנוּ for אֲנֵנוּ .

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* written out are rare, merely poetic (Jer. v. 22), and do not occur at all in 3d fem. sing. and 1st plur. The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in pause.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldeæ, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a א is appended also to the Perfect, and in similar cases a א inserted.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes. Namely:

- In the 3d sing. fem. the original feminine ending אֵינָהּ , אֵינָהּ , for אֵינָהּ ;
- the 2d sing. masc. besides אַתָּה has also אַתָּה , to which the union-vowel is attached; but the only clear instance of it is with אֵינוֹ ;

* Here also, the short א probably belongs to the verbal form; see § 68, R. 6 note (*).

- c) the 2d *sing. fem.* has תָּ , likewise an older form for תָּ (comp. תָּא , תָּלָא § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection;
 d) the 2d *plur. masc.* has תָּ for תָּא , which is explained by the Arabic *antum, qatantum*, Chald. תָּא , תָּלָא for תָּא , תָּלָא (§ 32, Rem. 5). Of the *fem.* תָּלָא with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

Sing.	Pair.
3d m. תָּלָא	3d c. תָּלָא
3d f. תָּלָא	
2d m. תָּלָא , תָּלָא	2d m. תָּלָא
2d f. תָּלָא , תָּלָא	
1st c. תָּלָא	1st c. תָּלָא

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

2. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms:

Sing.	Plur.
3d m. תָּלָא (תָּלָא , Rem. 1)	3d c. תָּלָא
3d f. תָּלָא	
2d m. תָּלָא (תָּלָא ; Rem. 4)	2d m. תָּלָא
2d f. תָּלָא (תָּלָא , Rem. 4)	
1st c. תָּלָא	1st c. תָּלָא

The connection of these forms with all the suffixes is shown in Paradigm C. It will there be seen also, that *Tsere* in *Piel* is shortened sometimes into *Seghol* and sometimes into vocal *Sh'va*.

Rem. 1. The suffixes for the 2d per. plural, תָּ and תָּ , are (together with תָּ and תָּ) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d m. *sing.* of *Perf. Kal* a greater shortening than the others (called *light suffixes*), e. g. תָּלָא , תָּלָא . The difference has still greater effect in the case of *numus* (§ 91).

2. In the 3d *sing. masc.* **הַטָּלָה** is also contracted into **הָטָלָה** according to § 23, 4, and so likewise in the 2d *sing. masc.* **הַטָּלָה** into **הָטָלָה**.

3. The 3d *sing. fem.* **הַטָּלָה** (= **הָטָלָה**) has the twofold peculiarity, *a*) that it constantly draws the tone to itself, except with **כֵּן** and **כֵּן** (see Rem. 1), and then takes the suffixes that make a syllable by themselves (**וְ**, **הִ**, **וְ**, **הִ**, **וְ**, **הִ**, **וְ**, **הִ**) without a union-vowel, contrary to the general rule (§ 58, 3, *a*); *b*) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (**הִ**, **הִ**), e. g. **הִיא אֲהַבָהּ** she loves thee Ruth iv. 15, **הִיא אֲהַבָהּ** it burneth them Is. xiv. 14, **הִיא אֲהַבָהּ** she has stolen them Gen. xxxi. 32. For **הִיא**, **הִיא**, &c. are found in pause **הִיא** Pa. lxix. 10, **הִיא** Cant. viii. 5; and also without pause, for the sake of correspondence in sound, **הִיא** (she has borne thee), in the same verse.—The forms **הִיא**, **הִיא** are contr. from **הִיא**, **הִיא**, after the analogy of **הִיא**, for **הִיא** (§ 58, 4).

4. In the 2d *sing. masc.* **הַטָּלָה** is always used; and the suffixes have no union-vowel, except in **הַטָּלָה**, from **הַטָּלָה** and **הִיא**, e. g. **הַטָּלָה** thou searchest me Pa. cxxxix. 1, but also **הַטָּלָה** thou hast forsaken me Pa. xxii. 2.—In the 3d *sing. fem.* **הִ** is written also defectively **הִ** Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used **הַטָּלָה** thou (*fem.*) adjurest us Cant. v. 9; Jos. ii. 17; and with **הַטָּלָה** thou hast let us down, ver. 18.

5. Of a verb middle *O* there occurs the form **הַטָּלָה** I have prevailed over him, Pa. xlii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

160.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to simple *Sh'va vocal* (**ֻ**), sometimes to *Chateph-Qamets* (**ֹ**) Jer. xxxi. 33, but before **הִ**, **כֵּן**, **כֵּן** to *Qamets-Chatuph* (**ֻ**). Instead of **הַטָּלָה** the form **הַטָּלָה** is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. *Rem. 1.* Verbs with *Impf. A* (such are all verbs **בִּ** guttural), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. **הַטָּלָה** send me Is. vi. 8, **הַטָּלָה** it put me on (as a garment) Job xxix. 14, **הַטָּלָה** let them demand it back Job iii. 5.

* Which occurs also as *feminine* without a suffix, Jer. xlix. 11; Ex. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the *Impf.* the union-vowel *a*, as שֶׁבַעֲבָרֶיךָ Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in *י*, e. g. יִצְחָקֶיךָ ye crush me Job xix. 2, elsewhere always without a union-vowel יִצְחָקֶיךָ they will find me Prov. i. 28; Is. lx. 7, 10; Jer v. 22.

4. In *Piel* the *Tee* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes η , ב , כ , נ it is only shortened into *Seghol*, e. g. יִגְבְּרֶיךָ he will gather thee Dent. xxx. 4, more rarely into *Chireq*, as יִצְחָקֶיךָ I will strengthen you Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long *i* remains, as יִלְבֹּשֶׁיךָ thou clotheest me Job x. 11; rarely there are forms like יִגְדֹּשֶׁיךָ thou enrichest it Ps. lxxv. 10; I Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a verb active can be construed with an accusative, and then it takes the verbal suffix (i. e. the accusative of the personal pronoun), as לְהַרְגֵנִי to kill me; but as a noun, it can take also the nominal suffix (the genitive), as הַרְגֵלִי my killing (§ 131, 1, 2). In *Kal* it then has usually the form קָטַל (short *a*, *qatl*); comp. nouns of the form קָטַל , to which קָטַל is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form בָּבֵשׁ becomes with suffixes בָּבֵשׁ , e. g. בָּבֵשׁ־נִי Gen. xix. 33, like nouns of the form בָּבֵשׁ .

2. Before η , ב , כ , נ , are formal forms which depart from the analogy of *segholate* nouns, e. g. אֲכַלְכֶם your eating Gen. iii. 5, $\text{קָדַמְתָּ$ thy standing Obad. 11. The analogy is adhered to, however, in בָּבֵשׁ־נִי your harvesting Lev. xix. 9, and מִבְּשָׁתְכֶם (*mib-sha'khem*) your condemning Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form קָטַל of the *Imp. Kal*. The forms קָטַלִי , קָטַלְתָּ , which are not presented in the Paradigm, suffer no change. For the *fem.* $\text{קָטַלְתְּ$ is substituted the masculine form קָטַלְתָּ , as in the Imperf. On $\text{קָטַלְתְּ$ see § 60, Rem. 1. In *Hiph. Imp.* the form הִקְטִיל (not הִקְטַלְתְּ) is chosen; e. g. הִקְרִיבֵהוּ offer it, Mal. i. 8.

3. In the *Participle* the shortening of the vowels is the same as in nouns of the like form, e. g. קָטַל , קָטַלְתָּ , according to § 93, Parad. VII.

On the difference between קָטַלְתָּ and קָטַלְתְּ , see § 135, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; ה also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms D, E, and F (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

§ 63.

VERBS PE GUTTURAL.

(E. g. עמד to stand. Paradigm D.)

The deviations from the regular verb are as follows:

1. When the first stem-letter, at the beginning of the word, requires a Sh'va (עמד, עמדם), in these verbs it takes one of the composite Sh'vas (§ 10, 2; § 22, 3), e. g. *Inf.* עמד, עמד to eat, *Perf.* עמד, עמד from עמד to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as עמד, עמד he will dream, עמד he will gather; or the composite Sh'va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* עמד (for עמד), *Hiph.* עמד (for עמד), *Inf.* and *Impf.* עמד, עמד, *Hoph. Perf.* עמד, *Impf.* עמד. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh'va; but in this case the preformative always has the vowel corresponding to the composite Sh'va, which the guttural

* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יִחְמֹד *he will desire*, יִחְבֹּשׁ *he will bind*, *Niph.* הִתְחַו *he turned himself*, יִחַד *girded*, *Hiph.* יִחְסֹר *to cause to fail*.

The grammarians call the latter the *hard*, the former with the comp. *Sh'va* the *soft* combination. Both often occur in the same verb.

3. When in forms like יִצְמַד, יִצְמֹד, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, ו, ה, ם), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יִצְמֹד, *plur.* יִצְמְדוּ (pronounced *yā-am-dhū*); יִצְמֹד *she is forsaken*. But here again there is also a harder form, as יִחְבְּלוּ *they take a pledge*, יִחְזְקוּ as well as יִחְזְקוּ *they are strong*. See § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִחְבֹּשׁ, יִחְסֹר), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִחְבֹּשׁ for יִחְבֹּשׁ.

REMARKS.

1. On *Kal*.

1. In verbs אָס the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as אָס *gird* Job xxxviii. 3, אָס *love* thou Hos. iii. 1, אָס *to eat*, with a prefix אָס *אָס*. The (־) is found here only when the tone is forcibly thrown forward; e. g. אָס *אָס* Num. xxvi. 10. For the same reason was written אָס *אָס* not אָס *אָס*.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Seghol*, as אָס *set in order* Job xxxiii. 5, אָס *uncover* Is. xlvii. 2, especially when the second radical is also a guttural, as אָס *Ps.* xxxi. 24. *Patach* occurs in אָס *take a pledge of him* Prov. xx. 16.

2. The *Impf.* אָ, as the Parad. shows, has regularly under the first two letters אָ; and with the hard combination אָ, as אָס *he ceases*, אָס *he is wise*. This is also true of those verbs which are at the same time אָ, as אָס *he sees*, אָס *he divides*. Less frequently the pointing אָ is found also in verbs *Impf.* אָ; as אָס *he uncovers*. Quite unique is the form אָס *and she loves* Ex. xxiii. 5. In these forms the pointing אָ is very frequently shortened to אָ (according to § 27, Rem. 5); as אָס *he binds, plur.* with suff. אָס *אָס*; also אָס *אָס*.

II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting אָ and אָ applies again here in the *Perf.* after *Var* consecutive; i. e. the throwing forward of the true occasions a change of אָ into אָ, as אָס *thou didst set*, אָס *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; אָס *אָס*.

4. In the *Perf.* of *Hiph.* אָ is sometimes changed into אָ, and

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, v. g. *הֵבִיאוּ* *thou hast brought over* Job. xii. 7 *הֵבִיאוּ* *he brings up* Hab. i. 5; *הֵבִיאוּ* Nah. ii. 8.

III. In General.

5. In the verbs *לָחַץ* *to lie*, and *לָחַץ* *to be*, the guttural is treated as such in very few forms; *Impf.* *לָחַץ*, *לָחַץ*. The rule given under No. 1 is indeed true of these verbs, hence *לָחַץ*; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as *לָחַץ*, *לָחַץ*, *לָחַץ* Ex. xxxvii. 5, 6.

6. For stems in which the initial א loses its consonant-power, see § 69.

§ 64.

VERBS AYIN GUTTURAL.

(E. g. *שָׁחַט* *to slaughter*. Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows :*

1. Where a *Sh'va* is required, the guttural takes without exception a composite *Sh'va*, namely (.) E. g. *Perf.* *שָׁחַט*, *Impf.* *יִשְׁחַט*, *Imp. Niph.* *יִשְׁחַט*. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the Chateph of the second; as *שָׁחַט*, *שָׁחַט*.

So in the *Inf. Kal fem.* *אֲשַׁחֵט* *to love*, *אֲשַׁחֵט* *to languish*.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2, α, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* *שָׁחַט*, *שָׁחַט* retained, but also, for the most part, the *Tsere* in *Impf. Niph.* and *Piel* *יִשְׁחַט* *he fights*, *יִנְחֵם* *he consoles*, and even the more feeble *Seghol* (after *Vav* consecutive) *יִנְחֵם*. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (.), through the influence of the guttural, even in *transitive* verbs, e. g. *שָׁחַט*, *יִשְׁחַט*; *נָחַט*, *יִנְחֵם*; *נָחַט*, *יִנְחֵם* (seldom as *יִנְחֵם*); and in the *Perf. Piel* also, *Puttach* occurs somewhat more frequently than in the regular verb, as *נָחַט*.

3. In *Piel*, *Pual*, and *Hithp.*, the *Daghesch forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* רָחַץ, *Inf.* רָחַץ *to jest*; *Pual* רָחַץ *to be washed*; *Hithp.* רָחַצוּ *cleanse yourselves*. Before א the vowel is commonly prolonged, and *always* before ה, as *Piël* נָאץ *to refuse*, בָּרַךְ *to bless*, *Impf.* יִבְרַךְ, *Pass.* יִבְרַךְ, seldom as נָאץ *to commit adultery*.

Rem. 1. In the *Perf. Kal* of the much used verb אָשַׁף *to ask, to demand*, the peculiar feebleness of the א occasions a weakening of its א to א, and in a closed syllable to א and א, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs א, § 69, *Rem. 4*). E. g. with *suff.* אָשַׁף Gen. xxxii. 18; אָשַׁף Ps. cxxxvii. 3; 3d plur. אָשַׁפוּ 1 Sam. xii. 13; xxv. 5; 1st sing. with *suff.* אָשַׁפְתִּי Judg. xiii. 5; 1 Sam. i. 20; also in *Hiph.* אָשַׁפְתִּי 1 Sam. i. 28. Comp. § 44, *Rem. 2*.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Taer* of the final syllable shortened to *Sighot*; viz. a) Before a word of one syllable (according to § 29, 3, b); as אָשַׁף *in order to serve there* Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav* consecutive, as אָשַׁף *and he blessed* Gen. i. 22, אָשַׁף *and he drove out* Ex. x. 11, comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָשַׁף *they delay* Judges v. 28 for אָשַׁף; and the similar form אָשַׁף *she conceived me* Ps. li. 7 for אָשַׁף or אָשַׁף.

4. For some examples, in which a middle א loses its feeble consonant power, see § 73, *Rem. 4*.

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. אָשַׁף *to send*. Paradigm F.)

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Patach furtive*, or the full vowel *Patach* takes the place of the regular vowel. The more particular statement is as follows:

- a) the strong unchangeable vowels א, ה, ו (§ 25, 1) always remain; hence *Inf. absol. Kal* אָשַׁף, *Part. pass.* אָשַׁף, *Hiph.* אָשַׁף, *Impf.* אָשַׁף, *Part.* אָשַׁף; as also the less firm o of the *Inf. constr.* אָשַׁף, which is thus distinguished from the *Imp.* (as in verbs א guttural);
- b) the merely tone-long O of the *Impf.* and *Imp. Kal* becomes *Patach*, as אָשַׁף, אָשַׁף. (With *suff.* אָשַׁף, see § 60, *Rem. 1*);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (ē) and final *Patach* are both employed, but are generally distinguished in usage. Thus:

In the *Part. Kal* and *Piil*. חָנַן, חָנְנָה is the exclusive form, and the full *Patach* first appears in the *constr. state* חָנְנִי, חָנְנֶיךָ.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Piil*, the form with (—) is employed at the beginning and in the middle of a clause, the one with — at the end, and in *Pause*. E. g. חָנְנָהּ it is diminished Num. xxvii. 4 and חָנְנָהּ xxxvi. 3; חָנְנָהּ he cleaves Hab. iii. 9, and חָנְנָהּ Ez. xlii. 11; חָנְנָהּ to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. חָנְנֵנִי Dent. xxii. 7; 1 K. xi. 22; but חָנְנֵנִי to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. חָנְנֵנִי prosper, חָנְנֵנִי and he trusted. The *Inf. absol.* takes (—) as חָנְנֵנִי to make high; but as *Inf. constr.* occurs also חָנְנֵנִי Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 23, 4), as חָנְנֵנִי, חָנְנֵנִי. But in the 2d fem. *Perf.* a helping-*Patach* takes its place, as חָנְנָהּ (§ 28, 4), yet also more rarely חָנְנָהּ (without *Daghes* in נ) Gen. xxx. 15 and חָנְנָהּ 1 Kings xiv. 3.

The softer combination with composite *Sā'ra* occurs only: a) In some examples of the 1st plur. *Perf.* when the tone is thrown forward, as חָנְנֵנִי we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes נָ, כֶּ, וֹ, as חָנְנֵנִי I will send thee 1 Sam. xvi. 1, חָנְנֵנִי Gen. xxxi. 27, חָנְנֵנִי Jer. xviii. 2.

On the feeble verbs *Sh*, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS *Sh*.

(E. g. שָׁח to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows:

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take *Sh'va*, as שָׁח for שָׁח (I 19, 3). The *Inf.* then,

* Including the two classes, *Pe Nun* and *Apia doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghes forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the feeble verbs.—T.

however, has regularly the feminine ending יָעָה, or, with a guttural, יָעָה (180, 2), as יָעָה, יָעָה (from יָעָה) *to touch*. The *Imp.* has usually *Pattach*; but also *Tsere*, as יָעָה *give* (from יָעָה). The lengthened form is frequent here, as יָעָה *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Impf.* *Kal*, e. g. יָעָה *he will fall*, for יָעָה; יָעָה for יָעָה; יָעָה *he will give* for יָעָה (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example*); b) in the *Perf. Niph.*, e. g. יָעָה for יָעָה; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. יָעָה, יָעָה, יָעָה, יָעָה, יָעָה, יָעָה.

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.*, of *Kal*, *Piel*, *Pual*, &c. Only those conjugations which are irregular are included in the *Paradigm H*.

The characteristic of these verbs in all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs יָעָה (§ 71), and even of verbs יָעָה (§ 67, 5), exhibit the same appearance. Verbs יָעָה likewise exhibit such forms of the *Imp.* as יָעָה, also יָעָה (Gen. xix. 9), and יָעָה.

Rev. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* יָעָה *permit*, יָעָה *fall ye*; *Inf.* יָעָה (but also יָעָה) *to touch*; *Impf.* יָעָה *he keeps* Jer. iii. 5 (elsewhere יָעָה). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as יָעָה *to melt* Ex. xxii. 20, יָעָה *they are cut off* Judges xxi. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יָעָה *he will possess*. In these verbs the *Nun* rarely falls away, as יָעָה and יָעָה *he will descend*; *Niph.* יָעָה *for יָעָה* *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb יָעָה *to take*, whose יָעָה is treated like the *Nun* of these verbs (§ 10, 2). Hence: *Impf.* יָעָה, *Imp.* יָעָה (seldom יָעָה), *Inf. constr.* יָעָה, *Hoph. Impf.* יָעָה, *Niphal*, however, is always יָעָה.

N. B. 3. The verb יָעָה *to give* has the further irregularity, that its third radical (as a feeble nasal sound) is also assimilated; e. g. יָעָה *for יָעָה*, יָעָה *for יָעָה*; *Inf. constr.* יָעָה *for יָעָה* (see § 19, 2), with suff. יָעָה *my giving*.

* The verb יָעָה, employed as a *Paradigm*, has the *Impf. A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יָעָה is owing to the double feebleness of the stem יָעָה (comp. Rev. 3).

167.

VERBS כב.

(E. g. כבב to surround. Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as כבב for כבב, even when a full vowel would regularly stand between them, as כבב for כבב, כבב for כבב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as כבב, כבב, כבב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* כבב for כבב; *Impf.* כבב for כבב; *Hiph.* כבב for כבב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as כבב, כבב, *Impf.* כבב, but not כבב, כבב.

4. When the affirmative begins with a consonant (כ, פ), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Perf.* is א, in the *Imp.* and *Impf.* א, e. g. כבב, כבב, *Impf.* כבב.

The Arabian writes indeed regularly כבב, but pronounces in the popular language especially כבב *maddat*, *maddit*, also *maddat*, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (כב instead of כבב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* אכבב for אכבב = אכבב; *Impf. A.* אכבב for אכבב;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class כבב; compare כבב and Arab. *maddit* with כבב or כבב, and כבב with כבב.

† It might seem an easier explanation of the *Impf.* אכבב (as well as of the *Impf.* אכבב, אכבב) to regard it as formed from the contracted stem-syllable כבב by prefixing א; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. כָּתַב for כָּתַב, *Inf.* כָּתֹב for כָּתֹב; *Hoph.* כָּתֹב for כָּתֹב. This long vowel (except the *i* in *Hophal*) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* כָּתֹב comes from *Impf. Hiph.* כָּתֹב from כָּתֹב, *Hoph.* כָּתֹב from כָּתֹב, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Dagheesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the necessary syllable. E. g. כָּתֹב they bow themselves (from כָּתֹב), יָבֹשׁ (from כָּתֹב); but see יָבֹשׁ Judges xviii. 23, יָבֹשׁ Job iv. 20. They omit also the vowels *i* and *u*, e. g. כָּתֹב (from כָּתֹב) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Impf. Kal*.

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, כָּתֹב is contracted from כָּתֹב, the preformative having *a* as in the regular verb in Arabic; *Hiph.* כָּתֹב for כָּתֹב has in the contracted stem-syllable the shorter *e* (like the Aram. כָּתֹב comp. § 53, 1 and Rem. 1); *Perf. Niph.* כָּתֹב for כָּתֹב; *Inf. Niph.* כָּתֹב for כָּתֹב, comp. כָּתֹב, § 51, Rem. 2.

7. The tone has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (כָּתֹב, כָּתֹב, כָּתֹב), but remains before them on the stem-syllable, as כָּתֹב.† Before the other affirmatives, it rests upon the inserted syllables *i* and *u* (with the exception of כָּתֹב and כָּתֹב, which always take the tone), and in consequence the vowels of the word are shortened, as כָּתֹב, כָּתֹב; כָּתֹב, but כָּתֹב.

8. Instead of *Piel*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Post* (§ 55, 1), with its passive and reflexive, e. g. כָּתֹב to treat one ill, *Pass.* כָּתֹב, *Reflex.* כָּתֹב (from כָּתֹב); in some is found *Pilpel* (§ 55, 4), as כָּתֹב to roll, כָּתֹב to roll one's self (from כָּתֹב), *Pass.* כָּתֹב to be caressed (from כָּתֹב). They are inflected regularly like *Piel*.

* Hebrew כָּתֹב from כָּתֹב, § 53, 2. The *a* appears also in verbs *gutturals*, especially in verbs כָּתֹב § 58, and verbs כָּתֹב § 72.

† The terminations for gender and number in the *Participles* take the tone, these not being a part of the verbal inflection, as כָּתֹב, כָּתֹב.

REMARKS.

I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. **לָלַח**, § 43. 1), as **לָלַח** from **לָלַח** they are exalted Job xxiv. 24, **לָלַח** from **לָלַח** Gen. xlix. 22.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (**לָלַח**, **לָלַח**), is a changeable vowel, and is written defectively, with a few exceptions, which are found especially in the later orthography. E. g. **לָלַח** for **לָלַח** to plunder Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* **לָלַח** to rejoice Job xxxviii. 7, with *suff.* **לָלַח** when he founded Prov. viii. 27, *Imp.* **לָלַח** pity me, *Impf.* with *Far connec.* **לָלַח** Judges xi. 18, with *suff.* **לָלַח** he lays them waste Prov. xi. 3, Q'ri.

3. Of final *Patach* in the *Inf.*, *Impf.*, and *Imp.* (**לָלַח**, **לָלַח**, **לָלַח**) the following are examples: **לָלַח** to stoop Jer. v. 26, *Imp.* **לָלַח** roll Ps. cxix. 22, *Impf.* **לָלַח** he is bitter Is. xxiv. 9, **לָלַח** he is despised Gen. xvi. 4, 5, **לָלַח** he becomes weak Is. vii. 4. Examples of the *Chaldaizing Impf.* are: **לָלַח** even though **לָלַח** is also in use; **לָלַח** he is astonished 1 Kings ix. 8; **לָלַח** and they bowed themselves, from **לָלַח**.

4. In the Participle occurs the Aramaean form **לָלַח** for **לָלַח** Jer. xxx. 10, K'ubbh.

II. On Niphal.

5. Besides the most usual form with *Patach* in the second syllable, as given in the Paradigm, there is still another with *There*, and another with *Cholem* (analogous with **לָלַח**, **לָלַח**, **לָלַח**, § 43. 1), extending through the whole conjugation. E. g. *Perf.* **לָלַח** (also **לָלַח**) it is a light thing Is. xlix. 6, *Part.* **לָלַח** wasted away 1 Sam. xv. 9; with *Cholem*, **לָלַח** they are rolled together Is. xxxiv. 4, *Impf.* **לָלַח** thou art destroyed Jer. xlviii. 2.

6. In the *Inf.* and *Imp.* there occur no forms with *Patach*, but only with *There* and *Cholem*; e. g. *Inf.* **לָלַח** to melt Ps. lxxviii. 3, *Inf.* **לָלַח** to be plundered Is. xxiv. 3, *Imp.* **לָלַח** get you up Num. xvii. 10. Examples of *Niphal* with the sharpening of the first syllable are: **לָלַח** is profaned Ez. xxv. 3 (from **לָלַח**), **לָלַח** (from **לָלַח**) Ps. lxxix. 4. cii. 4 (also **לָלַח** Jer. vi. 20), **לָלַח** fractus est (from **לָלַח**) Mal. ii. 3.

III. On Hiphil and Hophal.

7. Besides *There* the final syllable in *Hiph.* has also *Patach*, especially with gutturals, as **לָלַח** he made bitter; *Inf.* **לָלַח** to cleanse Jer. iv. 11. But also without a guttural, as **לָלַח** he broke in pieces 2 Kings xliii. 15, *Phar.* **לָלַח** 1 Sam. v. 10, *Part.* **לָלַח** shadowing Ez. xxxi. 3.

8. The Imperfect with retracted tone takes the form **לָלַח** he protects Ps. xci. 4, **לָלַח** and he rolled Gen. xxix. 10.

9. *Chaldaizing* forms of *Hiphil* and *Hophal*: **לָלַח** Ex. xiii. 18, **לָלַח** and they broke Dent. i. 44, **לָלַח** profanabo Ez. xxxix. 7, **לָלַח** they are destroyed Job xxix. 24, **לָלַח** is broken Is. xxiv. 12, **לָלַח** in pause (Job xix. 23) for **לָלַח**.

IV. In General.

.. Verbs נָס are very nearly related to verbs נָס (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb נָס is generally shorter than the other (comp. נָס and נָס, נָס and נָס, and נָס). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. נָס for נָס *he rejoices* Prov. xxix. 9.

10. Along with the contracted forms here are found, especially in certain conjugations and tenses, others which are wholly regular, E. g. *Perf. Kal* נָס *to plunder*, *Plur.* נָס, נָס (also נָס Deut. ii. 7); *Inf.* נָס and נָס; *Impf.* נָס *he is gracious* Amos v. 15. elsewhere נָס; *Hiph.* נָס, *Impf.* נָס *he will rejoice* (which is never contracted). *Part.* נָס astonished Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5) that in the *Impf.* of the Chaldean form, the Dagghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as נָס. This sometimes occurs also in other forms, as נָס Gen. xi. 7 for נָס *we will confound* (cohortative from נָס); נָס for נָס ver. 6 *they will divide*; *Perf. Niph.* נָס for נָס Ez. xli. 7; נָס for נָס Gen. xvi. 11 (from נָס = נָס *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Dagghesh, but with the accented full vowel: נָס for נָס Prov. vii. 13, נָס 1 Sam. xiv. 36; comp. נָס Is. lvii. 5 for נָס.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. נָס Jer. v. 6; Ps. iii. 2; civ. 24, נָס Gen. iv. 13; sometimes on account of appended *suffixes*, as נָס, נָס Ps. cxviii. 11. The vowels suffer before Dagghesh the changes pointed out in § 27. 1, viz. *Cholem* in the *Impf.* becomes *Qibbutz*, less frequently *Qumetz-chatuph*, *There* in *Hiph.* becomes *Chireq* (after the analogy of נָס, נָס); the preformatives then, in place of the full vowel, take *Sh'va*. E. g. נָס Ps. xlix. 6, נָס Job xl. 22, נָס Ps. lxxvii. 2, *Hiph.* נָס Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS נָס.

(E. g. נָס *to eat*. Paradigm 1.)

So far as נ retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their נ *quiesces*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows :

1. In the *Impf. Kal* of five verbs, viz., **אָפַד** to *perish*, **אָפַח** to *be willing*, **אָכַל** to *eat*, **אָמַר** to *say*, **אָפַק** to *bake*, the א always quiesces in a long *ô* (*Cholem*), as **יֹאכַר**. In some others, the form in which it retains its power as a consonant is also in use, as **יֹאחֵז** and **יֹאחֶז** *he takes hold of*. The *ô* in this case is a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from **אָחֵז** or **אָחֶז**. The feebleness of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *ô* an *ê* (*Tseré*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *â* (*Pattach*), e. g. **תֹּאכַר** Ps. ix. 19, on the contrary **תֹּאכֶר** Ps. i. 6 (comp. a similar exchange of *ê* and *â* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **יֹאכַר** *perish the day* Job iii. 3, **וַיֹּאכַל** *and he ate*, and sometimes *Seghol*, as **וַיֹּאכֶר** (*Milêl*), with conjunctive accents, but **וַיֹּאכֶר** (*Milra*) with distinctives (but in Job a few times **וַיֹּאכֶר** in pause).

Very seldom does *Tseré* stand in the first syllable in the *Impf. Kal*, as **יֹאכֶר** *it shall come* Mic. iv. 8, contracted from **יֹאכֶרֶה**: always, however, in the form **וַיֹּאכֶר** *dicendo* (*Inf.* with *ל*), for **וַיֹּאכֶרֶה**.

2. In the 1st pers. sing. *Impf.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as **אֶמַר** for **אֶאמַר** *I will say*.

Except in this case the radical א seldom falls away, as **תֹּקֵחַ** for **תֹּאקֵחַ** *thou takest away* Ps. civ. 26, **יִשְׁמְרוּ** for **יִשְׁמְרוּךְ** *they speak of thee* Ps. cxxxix. 20, **תִּשְׁלֵךְ** *thou goest away* (from **תֹּשְׁלֵךְ**), Jer. ii. 36.

The Paradigm I. gives the feeble forms (namely, *Impf. Kal*), and indicates the other more regular forms.

Rem. 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* **נִאָּחַז** Jos. xxi. 9; *Hiph.* **וַיֹּאכֶל** *and he took away* Num. xi. 25, **אָזַן** *I hearken* Job xxxii. 11, **אֶבְיָדָהּ** (*â* from *â*) *I will destroy* Jer. xvi. 8, **קָוִי** *attending* Prov. xvii. 4, *Imp.* **הִבִּיטִי** *bring ye* (from **הִבִּיטֶה**) Is. xxi. 14.

2. In *Piel* א sometimes falls away by contraction (like *ת* in **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ**); e. g. **וַיִּלְמַד** (so, regularly, in Syr. Chald. and Samar.) for **וַיִּלְמַדֵּהוּ** *teaching* Job xxxv. 11.

§ 69.

FEEBLE VERBS יָד.

First Class, or Verbs originally יָד.

(E. g. יָדַע to dwell. Paradigm K.)

Verbs יָד fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a י for their first stem-letter. In Arabic they are written with י (e. g. يَدَّ, Arab. *yalada*); but in Hebrew, by a difference of dialect, they take א instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly יָד, and which have Yodh also in Arabic (§ 70). There are also a few verbs יָד, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs יָד, and thus form in some measure a *third class* (§ 71).

In the verb יָד the forms are divided according to their signification; viz. 1) יָד (of the first class), *Impf.* יָדַע, יָדַע to be in a strait; 2) יָד (of the second class), *Impf.* יָדַע to form.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic יָד, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. יָד with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and vocal *Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written יָד);

Imp. יָד contracted from יָד by the falling away of the feeble י; and

Inf. יָד shortened in like manner at the beginning, and with the feminine ending יָד, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf.* א and retain the Yodh initial: e. g.

Imp. יָד and *Inf.* יָד, where it is a *consonant*;

Impf. יָד, where it is resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually זָרַע (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have $\text{זָרַע$ in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs زاع have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as זָרַע 2 Kings iv. 41, and זָרַע pour Ex. xxiv. 3 זָרַע 1 Kings xxi. 13, זָרַע Dent. ii. 24, and זָרַע possess, with lengthening זָרַע Dent. xxxiii. 23; *Impf.* זָרַע Deut. xxxii. 22, and זָרַע he will burn up Is. x. 16.

To the first mode of inflection belong, e. g. זָרַע to bear, זָרַע to go forth, זָרַע to sit, to dwell, זָרַע to descend, זָרַע to know. (*Impf.* $\text{זָרַע$ with *Pattach* in the last syllable on account of the guttural); to the second belong זָרַע to weary, זָרַע to counsel, זָרַע to be dry, though the latter is in Arabic زاع .

2. The original *Var* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as הִנָּשֵׁב , הִנָּשֵׁב (precisely as הִנָּשֵׁב , הִנָּשֵׁב); moreover, in *Hithp.* of some verbs, as הִתְנַחֵם from נָחַם , and in a few nominal forms, as נָחַם *proles*, from נָחַם to bear. As a vowel, at the end of the syllable, it is sounded u (u) in the whole of *Hophal* (e. g. הִנָּשֵׁב for הִנָּשֵׁב); and, combined with a preceding *a*, as a diphthongal o (o) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. נִשְׁבַּע for נִשְׁבַּע , הִנָּשֵׁב for הִנָּשֵׁב).

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tiere* under the preformatives; in *Niphal*, *Hiphil*, and *Hophal*, by the *Var* (u , u , u) before the second radical. (Forms written defectively, like הִנָּשֵׁב , are rare.) Forms like נָחַם , נָחַם , they have in common with verbs זָרַע . *Hophal* has the same form as in verbs זָרַע and זָרַע .

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like זָרַע to know Job xxxii. 6, 10, or the feminine ending זָרַע , e. g. זָרַע Ex. ii. 4. With a guttural, זָרַע becomes זָרַע , e. g. זָרַע to know, זָרַע to bear in 1 Sam. iv. 16 is contracted to זָרַע (§ 19, 2). Examples of the regular full form occur with *suffixes*, זָרַע Job xxxviii. 4, זָרַע Ezra iii. 12. The full form has seldom the feminine ending, as זָרַע to be able.

2. The *Imp.* *Kal* often has the lengthening זָרַע , as זָרַע seat thyself, זָרַע descend. From זָרַע to give the lengthened *Imp.* is זָרַע give up, *fem.* זָרַע , plur. זָרַע , with accented *Qumetz*, owing to the influence of the guttural.

3. The *Impf.* of the form זָרַע takes *Pattach* in its final syllable when it has a guttural, as זָרַע he will know, also זָרַע Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Vav consecutivæ*. E. g. **וַיִּבְרָא** Gen. xlv. 33; **וַיִּבְרָא**, but in Pause **וַיִּבְרָא** and **וַיִּבְרָא**. A very rare exception, in which an *Impf.* of this kind is written fully, is **וַיִּבְרָא** Mic. i. 8.—The form **וַיִּבְרָא** when lengthened can also lose its radical פ, as **וַיִּבְרָא** Is. xl. 30, **וַיִּבְרָא** Is. lxv. 23. Yet the cases are rare and questionable where this occurs after other preformatives than פ (see Is. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *e* or *i*, as **וַיִּבְרָא**, **וַיִּבְרָא**, **וַיִּבְרָא** from **וַיִּבְרָא**. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, &c. In Syriac, *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 72, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Vav*, e. g. **וַיִּבְרָא** and he waited Gen. viii. 12; comp. Ex. xix. 12. The 1st pers. sing. has always the form **וַיִּבְרָא** not **וַיִּבְרָא**; comp. § 51, Rem. 4.

6. In *Piel* the radical *Yodh* sometimes falls away after פ preformativæ, which takes its punctuation (comp. § 68, Rem. 2). E. g. **וַיִּבְרָא** for **וַיִּבְרָא** and he drieth it up Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as **וַיִּבְרָא** let him add Prov. i. 5, **וַיִּבְרָא** and he added. On forms like **וַיִּבְרָא**, see § 53, Rem. 7.—In *Hophal*, there are some examples of פ in place of פ, as **וַיִּבְרָא** (for **וַיִּבְרָא**) Lev. iv. 23, 28.

N. B. 8. With verbs פ of the first class is connected, also, the verb **וַיִּבְרָא** to go; for it forms (as **וַיִּבְרָא** from **וַיִּבְרָא**) *Impf.* **וַיִּבְרָא**, with *Vav* **וַיִּבְרָא**, in pause **וַיִּבְרָא**, *Inf. constr.* **וַיִּבְרָא**, *Imp.* **וַיִּבְרָא**, lengthened **וַיִּבְרָא** and also **וַיִּבְרָא**, and so *Hiph.* **וַיִּבְרָא**. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from **וַיִּבְרָא**; e. g. *Impf.* **וַיִּבְרָא**, *Inf. constr.* **וַיִּבְרָא** (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* **וַיִּבְרָא** (Jer. li. 50). On the contrary, *Perf. Kal* is always **וַיִּבְרָא**, *Part.* **וַיִּבְרָא**, *Inf. abs.* **וַיִּבְרָא**, *Piel* **וַיִּבְרָא**, *Hithp.* **וַיִּבְרָא**; so that a פ nowhere appears decisively as the first radical. An obsolete stem **וַיִּבְרָא** is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing **וַיִּבְרָא** may itself be supposed to have admitted those forms, after the analogy indeed of verbs פ. Comp. also the feeble פ forms, e. g. **וַיִּבְרָא** from **וַיִּבְרָא** (§ 68, 2), like **וַיִּבְרָא** from **וַיִּבְרָא**; *Impf. Hiph.* **וַיִּבְרָא** from **וַיִּבְרָא**, like **וַיִּבְרָא** 2 Kings vi. 16 from **וַיִּבְרָא**.

§70.

FEEBLE VERBS פ.

Second Class, or Verbs properly פ.

(E. g. **וַיִּבְרָא** to be good. Parad. L.)

The most essential points of difference between verbs properly פ and verbs פ are the following:

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical *ʾ* remains, *Inf.* יָעַב, with the *Impf.* א, as יַעֲבֹד, יַעֲבֹד; with retracted tone, the *Pattach* becomes *Seghol*, as יַעֲבֹד and he awoke Gen. ix. 24, יַעֲבֹד (from יַעֲבֹד) and he formed Gen. ii. 7.

2. In *Hiphil* the *ʾ* is pronounced as a diphthongal *e* (*Tsere*), and is regularly written *fully*, e. g. יַעֲבֹד (for יַעֲבֹד), *Impf.* יַעֲבֹד; seldom with the diphthong *ai*, *ay*, as in יַעֲבֹד they make straight Prov. iv. 25; Ps. v. 9, Q^{ri}.

The following are the only verbs of this kind: יַעֲבֹד to be good, יַעֲבֹד to suck, יַעֲבֹד to awake, יַעֲבֹד to form, יַעֲבֹד *Hiph.* יַעֲבֹד to bewail, יַעֲבֹד to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יַעֲבֹד; as יַעֲבֹד he waits, יַעֲבֹד I wait, יַעֲבֹד go mail, Is. xv. 2; Is. xiv. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יַעֲבֹד Job xxiv. 21; once even in *Impf. Kal* יַעֲבֹד Ps. cxxxviii. 6 from יַעֲבֹד. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

§ 71.

VERBS יַעֲבֹד.

Third Class, or Contracted Verbs יַעֲבֹד.

Here are reckoned those verbs יַעֲבֹד of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun*. In some verbs this is the invariable usage, e. g. יַעֲבֹד to spread under, *Hiph.* יַעֲבֹד, *Hoph.* יַעֲבֹד; יַעֲבֹד to burn up, *Impf.* יַעֲבֹד, *Hiph.* יַעֲבֹד; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יַעֲבֹד to pour, *Impf.* יַעֲבֹד and יַעֲבֹד (1 Kings xxii. 35); יַעֲבֹד to form, *Impf.* יַעֲבֹד and יַעֲבֹד (Is. xlv. 12; Jer. i. 5); יַעֲבֹד to be straight, *Impf.* יַעֲבֹד and יַעֲבֹד (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb יַעֲבֹד; and when such an one is not found in the lexicon, he should look for a verb יַעֲבֹד.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs יַעֲבֹד, and are, moreover, of very rare occurrence.

172.

FEEBLE VERBS ח.

(E. g. *חָם* to rise up. Paradigm M.)

1. The middle stem-letter ח gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (§ 24, 1) where *Sh'va* precedes or follows, as *חָם* *bôsh* for *חָם* *b'ôsh*, but also where the *Var* stands between two full vowels, as *חָם* *Part. Pass.* for *חָם*, *חָם* *Inf. abs.* for *חָם*. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§ 67, 2). This vowel, by its union with the *Var*, gains greater fullness and stability; e. g. *Inf.* and *Imp.* *חָם* for *חָם*. It cannot, therefore, be displaced; but it may be shortened, as in *חָם* (with short *a*) from *חָם*, and in the *Jussive Impf.* of *Hiph.* *חָם* shortened from *חָם* (from *חָם*).

The *Perf. Kal*, in intransitive verbs middle *E*, takes the form *חָם* (from *חָם*) *he is dead*; and in verbs middle *O*, the form *חָם* (from *חָם*) *luxit*, *חָם* (from *חָם*) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2). E. g. *חָם* for *חָם*; *חָם* for *חָם*; *חָם* for *חָם*.

This vowel is mutable, and becomes *Sh'va* when the tone is thrown forward; e. g. before *אף* *חָם* *he will kill him*, and in the full plural form of the *Impf.* *חָם* *they will die*.

The only exception is the *ח* in *Hophal*, which has become a firm and unchangeable vowel; as if, by the transition of *ח* to the first syllable, *חָם* had become *חָם*, and then *חָם*.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* *חָם* for *חָם* (see § 67, 6), *Part.* *חָם*, either for *חָם* after *חָם*, the original form of *חָם*, Chald. and Arab. *qâtel*, § 9,

* For the *a* sound under the preformatives, see No. 4.

10, 2; and § 50, 2), or for קָם (after the form of the verbal adjective קָם, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as יָבִישׁ (after the form יָבִישׁ). The *o* in *Niph.* comes from *wa* (= *ua*), as יָקִים from יָקִים, *Impf.* יָקִים from יָקִים.

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as יָקִים, יָקִים, is avoided by the insertion of *i* before the affirmatives of the first and second person. For the same purpose *u*— is inserted in the *Impf. Kal* before the termination *u* (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as יָקִים, יָקִים; יָקִים, or יָקִים, also יָקִים; יָקִים.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* יָקִים Ex. xvi. 55 (also יָקִים in the same verse); somewhat oftener in *Hiph.*, as יָקִים Ex. xx. 25, but also יָקִים Job xxxi. 21, יָקִים Job xx. 10, once יָקִים Jer. xiv. 25. The *Impf.* has only the harder form יָקִים, יָקִים.

6. The tone, as in verbs יָקִים, is not thrown forward upon the affirmatives יָקִים, יָקִים, as יָקִים, יָקִים, except in the full plural form יָקִים. On the accentuation of *i* and *u*, see No. 5. Where these are not inserted, the accentuation is regular, as יָקִים; so always in *Hophal*, as יָקִים.

7. The conjugations *Piel*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs יָקִים. The only instance in which *i* appears as a consonant is יָקִים to surround, the *Piel* of יָקִים (but see Rem. 10). In some others *i* has become *u*, as in יָקִים from יָקִים, יָקִים from יָקִים; a formation which belongs to the later Hebrew, having been borrowed from the Aramaean. On the contrary, the unfrequent conjugation *Piel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piel* and as a substitute for it. E. g. יָקִים to raise up, from יָקִים; יָקִים to elevate, *Pass.* יָקִים, from יָקִים; יָקִים to rouse one's self, from יָקִים. Less frequent is the conjugation *Pülpel* (§ 55, 4), e. g. יָקִים to sustain, to nourish, from יָקִים.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs middle *E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2); the following are examples: *viz.* *Perf.* יָקִים (for יָקִים) he is dean, 1st sing. יָקִים, 1st plur. יָקִים.

3d plur. **בָּיֵשׁ**, **בָּשָׁם** (for **בָּיֵשׁ**) he was ashamed, **בָּשָׁם**, **בָּשָׁם**; **אֵיר** he has shined; Part. **בָּיֵשׁ** dead; **בָּיֵשׁ** ashamed Ex. xxxii. 30.

The form **קָם**, as *Perf.* and as *Part.*, is very seldom written with **א** (the Arabic orthography), as **קָם** Hos. x. 14, **קָם** despising Ex. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form **קָם** instead of **קָם** 2 K. xvi. 7, and even with transitive signification, as **קָם** occultans Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, **י** always quiesces in *Cholem*, as **בָּיֵשׁ**, **בָּשָׁם**, **אֵיר**. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has **י** in the final syllable (after the form **קָם**), as **קָם** **קָם** *surgeunda surgent* Jer. xlv. 29. Those verbs which have **י** in the *Inf.* retain it in the *Impf.*, as **אֵיר** he will come. In one verb alone the preformatives of the *Impf.* have *There*, viz. **בָּיֵשׁ**, *Impf.* **בָּיֵשׁ** (for **בָּיֵשׁ**). See No. 4.

3. In the *Imp.* with affirmatives (**קָם**, **קָם**) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (**קָם**, **קָם**) with a few exceptions where the word is *Mild* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N.B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form **קָם** (very seldom **קָם**, **קָם**). E. g. **קָם** let him return Deut. xx. 5-6; **קָם** let him not return Ps. lxxiv. 31; **קָם** 1 Kings xxi. 10 and let him die; in poetic language, as *Indicative*, **קָם**, **קָם**, he, it shall be high, Num. xiv. 7; Micah v. 8. With *Vav consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to *Qamets-chaturph*, as **קָם**, **קָם** Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as **קָם**; comp. Gen. xi. 28, 32 with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Patach*, e. g. **קָם** and he turned aside Ruth iv. 1 (from **קָם**).

The full plural-ending **ן** has the tone (according to No. 6 of this section); hence **קָם** Gen. iii. 3, 4, **קָם** Ps. civ. 7, **קָם** Joel ii. 4, 7, 9.

II. On Niphāl.

5. Anomalous forms are: *Perf.* **קָם**, **קָם** ye have been scattered Ez. xi. 17; xl. 34, 41, 43; *Inf. constr.* **קָם** Is. xxv. 10. Comp. Rem. 9.

III. On Hiphāl.

6. Examples of the *Perfect* without the inserted **י**: **קָם** thou scatest Ex. xx. 25; **קָם** thou killedst, and even **קָם** Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form **קָם**, occurs also the lengthened one **קָם**.

N.B. The shortened *Impf.* has the form **קָם**, as **קָם** that he may take away Ex. x. 17. With *Vav consecutive* the tone falls back upon the penultima, as **קָם**; **קָם** and he scattered. The final syllable when it has a guttural or *Resh* takes *Patach*, as in *Kal*, e. g. **קָם** and he removed Gen. xiii. 13.

V. *In General.*

8. On account of the intimate relation between verbs פָּ and פָּ (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Var. consecutive*; *Piel* of פָּ and *Pool* of פָּ . Hence it is that they often borrow forms from one another, as in *Kal* פָּ he despised (*Perf.* of פָּ), as if from פָּ Zech. iv. 16, פָּ he beamwared (for פָּ) Is. xlv. 18.

9. In common with verbs פָּ (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Dagheesh forte*. This form and the common one are often both in use. E. g. פָּ to incite, *Impf.* פָּ (also פָּ); פָּ and he shows the way 2 Sam. xxii. 33 (and פָּ Prov. xii. 26); sometimes with a difference of signification, as פָּ to cause to rest, to give rest, *Impf.* פָּ to set down, to lay down; פָּ to spend the night, to abide; פָּ , to be headstrong, rebellious. Other examples: *Niph.* פָּ (from פָּ , not פָּ) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural פָּ Zech. ii. 17; *Hiph.* פָּ to despise Lam. i. 8, פָּ they depart Prov. iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Dagheesh forte* implied, which others would derive from a stem of a different form, or emend; viz. פָּ for פָּ and she hastens (from פָּ) Job xxxi. 5, פָּ ; 1 Sam. xv. 19; xxv. 14, from פָּ , פָּ to rush upon.

10. Verbs whose middle stem-letter remains a *consonant* *Var.* are, in respect to this letter, perfectly regular. E. g. פָּ to be white, *Impf.* פָּ ; פָּ to expire, *Impf.* פָּ ; particularly all verbs that are also פָּ as פָּ , *Piel* פָּ to command, פָּ to wait, &c.

§ 73.

FEEBLE VERBS פָּ .

(E. g. פָּ to perceive. Paradigm N.)

1. These verbs have the same structure as verbs פָּ , and their פָּ is treated in the same manner as the פָּ of that class. E. g. *Perf. Kal* פָּ (for פָּ) he has set, *Inf.* פָּ , *Inf. absol.* פָּ (for פָּ), *Imp.* פָּ , *Impf.* פָּ , *Jussive* פָּ , with *Var. cons.* פָּ . But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. פָּ (same as פָּ) Dan. ix. 2, also פָּ Ps. cxxxix. 2, פָּ thou contendest Job xxxiii. 13, also פָּ Lam. iii. 58. Often also full forms of *Hiphil* occur, e. g. *Perf.* פָּ , *Inf.* פָּ (also פָּ), *Imp.* פָּ (also פָּ), *Part.* פָּ ; so likewise פָּ (also

לָזַל *setting* (also שָׁם), לָזַל *glittering*, also in *Perf.* לָזַל. Moreover, as *Passive* we find a few times *Hoph. Impf.* לָזַל from שָׁר to *sing*, לָזַל from שָׁר to *set*.

2. These *Hiphil* forms are as easily traced to verbs לָזַל, and may in part belong strictly to that class. The same is true of *Niph.* לָזַל, *Pil.* לָזַל and *Hithpalet* לָזַל (as if from לָזַל). In every respect, these verbs are closely related to verbs לָזַל. Hence, several verbs occur, promiscuously and in the same signification, as לָזַל and לָזַל; e.g. לָזַל (*denom.* from לָזַל) to *spend the night*, *Inf.* also לָזַל; שָׁר to *set*, *Inf.* also שָׁר, *Impf.* שָׁר, once שָׁר. In other verbs one of the two is the predominant form, as לָזַל to *exult* (לָזַל only in Prov. xxiii. 24). But few are exclusively לָזַל, as שָׁר to *set*, לָזַל to *contend*, שָׁר to *rejoice*; to which should be added לָזַל (in Arabic *middle Yodh*) to *contain, to measure* Is. xl. 12, and the *denom.* לָזַל (from לָזַל) to *summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs לָזַל. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs לָזַל. On the contrary, the Arabic, as well as Ethiopic, has also actual verbs לָזַל; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as לָזַל to *hate*, and לָזַל to *faint*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm N is placed in connection with that of verbs לָזַל, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm M.

REMARKS.

1. Examples of the *Inf. absol.* are לָזַל *litigando* Judges xi. 25, לָזַל *ponendo* Is. xxii. 7, but also לָזַל *Jer.* i. 34.

2. The *shortened Impf.* is לָזַל; with retracted tone it takes the form לָזַל Judges vi. 31. So with *Vae consecutive*, לָזַל and *he ret.* לָזַל and *he perceived*.

3. As *Part. act. Kal* we find once לָזַל *passing the night* Neh. xiii. 21; *Part. pass.* שָׁר or שָׁר (a various reading) 2 Sam. xiii. 32.

4. Verbs לָזַל retain the consonant-sound of their \aleph almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as לָזַל *they are beautiful* Is. iii. 7 (from לָזַל); לָזַל *he blooms* *Impf. Hiph.* from לָזַל; לָזַל *Ecc.* xii. 5, [§ 23, 2].

§ 71.

FEEBLE VERBS נָ.

(E. g. נָצַח to find, Paradigm O.)

The נ appears here, as in verbs נָ, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. נָצַח, נָצַח, נָצַח, נָצַח; but *Pattach* before the feeble letter נ is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (,) however is mutable (§ 25, 2, Rem.), hence in the plural נָצַחוּ.

The *Impf.* and *Imp. Kal* have א after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (א, ב) נ is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, נָצַח; in the *Perf.* of all the other conjugations it is *Tseré*, נָצַח; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, נָצַח, נָצַח.

The *Tseré* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the נָ class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes י, ו, יו, the נ retains its character as a guttural, and takes (י); as נָצַח Cant. viii. 1, נָצַח Ex. xxviii. 13, comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, נ remains a consonant, and the form is regular, as נָצַח.

A complete view of the inflection is given in Parad. O.

REMARKS.

1. Verbs *middle E.* like נָצַח to be full, retain *Tseré* in the other persons of the *Perf.*, as נָצַח. Instead of נָצַח is sometimes found the Aramaean form נָצַח for נָצַח the names Ia. vii. 14; comp. Gen. xxxiii. 11 (after the form נָצַח, § 44, Rem. 4).

2. In the *Inf.* occurs the fem. form נָצַח to fill Lev. xii. 4, for נָצַח.

3. The *Part. fem.* is commonly, by contraction, נָצַח, more rarely נָצַח Cant. viii. 10, and without נ (see Rem. 4) נָצַח (from נָצַח) Deut. xxviii. 57. In the forms נָצַח peccantes 1 Sam. xiv. 32, and נָצַח

feigning them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [י] 23. 9].

4. The *x* sometimes falls away, as in פִּי־עֵינַי Num. xi. 41, פִּי־עֵינַי Job xxxii. 18. *Niph.* פִּי־עֵינַי *ye are defiled* Lev. xi. 43. *Hiph.* פִּי־עֵינַי Jer. xxxii. 35.

See the Remarks on verbs פִּי, No. VI.

§ 75.

FEEBLE VERBS פִּי

(E. g. פִּי to reveal. Parad. gm P.)

These verbs, like those פִּי (ii 69, 70), embrace two different classes of the irregular verb, viz. פִּי and פִּי, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original פִּי and פִּי have given place to a feeble פִּי, as a representative of a closing vowel-sound (i 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs פִּי; e. g. פִּי for פִּי *he has revealed*, פִּי for פִּי *he has rested*. By far the greater number of these verbs are originally פִּי; only a few forms occur of verbs פִּי. The two classes are therefore less prominently distinguished than verbs פִּי and פִּי.

A true verb פִּי is פִּי *to be at rest*, whence פִּי, Part. פִּי, and the derivative פִּי *rest*; yet in the *Impf.* it has פִּי (with Yodh). In פִּי (Arab. فنى) *to answer*, and פִּי (Arab. ضنى) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius' Lex. art. פִּי). In Syriac the intermingling of these forms is carried still farther, verbs פִּי also being confounded with those פִּי, i. e. with the two classes פִּי and פִּי of the Arabic. *

Wholly different are those verbs whose third stem-letter is a consonant פִּי (distinguished by *Mappig*); e. g. פִּי *to be high*. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs פִּי originated in verbs with final פִּי, this letter having lost its original strong and guttural sound, and become softened to a feeble פִּי, e. g. פִּי, Arab. فنى *to be blunt*. Hence it is that verbs פִּי are sometimes related to those פִּי, for which the verb פִּי may be assumed as an intermediate form; e. g. פִּי and פִּי *to be hard*, פִּי properly = פִּי *to be open*.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original Yodh or Fav, in all forms which end with the third radical, gives place to פִּי as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely :

In all the Perfects, פָּ- : פָּנָה, פָּנְנָה, פָּנֵה, &c.

In all the Imperfects and Participles Active, פִּ- : פִּנֵּה, פִּנְנֵה, &c.

In all the Imperatives, פִּ- : פִּנֵּה, פִּנְנֵה, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), פִּ- : פִּנֵּה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original *ʾ* appears at the end, פִּנֵּה, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in פִּ, viz. in *Kal* פִּנֵּה, in *Piel* פִּנְנֵה, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, פָּנָה stands for פָּנֵה according to § 24, 2, c ; as in *Niph.* and *Hophal*. *Piel* and *Hithp.* are based on the forms פָּנְנָה, פָּנְנָה (§ 52, Rem. 1), *Hiph.* on the form פָּנְנָה after the manner of the Arabic *aqala* (§ 53, 1).

The *Impf. Kal*, פִּנֵּה, is an *Impf. A* for פִּנֵּה (according to § 24, 2, Rem. a), whence also are such plural forms as פִּנְנֵה (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Patach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tone* of the *Imp.* פִּנֵּה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* פִּנְנֵה, comp. the construct state of nouns in פִּ-, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (פָּ, 2), the original *ʾ* remains, but not as a consonant. Properly it would here form with the foregoing *a* (*Patach*) the diphthong *ai* ; which, however, in the *Perf.*, is first contracted into *e* (פָּ-) and then farther attenuated into *i* (§ 24, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse פִּ-. Thus in *Perf. Piel*, from פָּנְנָה (after פָּנְנָה) comes first פָּנָה, and then by attenuating the *e* into *i* פָּנֵה ; in the *Impf. Piel* פִּנְנֵה. In the passives the *e* is always retained ; in the actives of the derived conjugations and in the reflexives *e* and *i* are both used (see Rem. 7, 9, and 13) ; but in *Kal* (the most frequent of all), only *i* is found. Accordingly :

The Perfect of *Kal* has *i*, as פָּנֵה ;

Perfects of the other active as well as reflexive conjugations have promiscuously *e* and *i*, as פָּנְנָה and פָּנֵה ;

Perfects of the Passives have only *ê*, as כִּי־נִכַּחַת ;

Imperfects and Imperatives have always *î*, as כִּי־נִכַּחַתְּ, כִּי־נִכַּחַתְּ.

In Arabic and Ethiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldean and Syriac, the contracted forms prevail, though the Syriac has e. g. כִּי־נִכַּחַת in *Kal*, and so also the Chald. along with כִּי־נִכַּחַת.

3. Before the affirmatives beginning with a vowel (י, יֹ, יֹ) the *Yodh*, together with the preceding vowel, is usually displaced, e. g. נִכַּחַת (for כִּי־נִכַּחַת), *Part. fem.* נִכַּחַת, *plur.* נִכַּחַת; yet it remains in ancient full forms, particularly in *pause*, as כִּי־נִכַּחַת (see Rem. 4 and 12). Before *suffixes* also it falls away, as כִּי־נִכַּחַת (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when *î* is appended as feminine ending, namely כִּי־נִכַּחַת. But this ancient form is become rare (see Rem. 1); and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending *î* has been appended, so as to form כִּי־נִכַּחַת. So in all conjugations, e. g. *Hiph.* כִּי־נִכַּחַת, common form כִּי־נִכַּחַת, in *pause* כִּי־נִכַּחַת.

See analogous cases in § 70, Rem. § 91, 2.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the *î*, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocope* of the *î* (Rem. 11, 15).

REMARKS.

I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form כִּי־נִכַּחַת (from כִּי־נִכַּחַת, comp. the verb כִּי־נִכַּחַת, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is כִּי־נִכַּחַת *she unites* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. כִּי־נִכַּחַת *she pays*, Lev. xxvi. 34, כִּי־נִכַּחַת *she is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

3. The *Inf. absol.* has also the form כִּי־נִכַּחַת *Gen. xxvi. 28*. As *Inf. constr.* occurs, rarely, כִּי־נִכַּחַת *Gen. xlviii. 11*, כִּי־נִכַּחַת *1. 20*, or כִּי־נִכַּחַת *xxx. 28*, as well as the feminine form כִּי־נִכַּחַת *to see Ex. xxviii. 17*, like כִּי־נִכַּחַת § 45, 2, letter 6.

N. B. 2. The shortening of the *Inf.* (see above, No. 5), occasions in *Kal* the following changes:

- a) The first stem-letter most commonly takes the helping-vowel *Seghol* or, when the middle radical is a guttural, *Patach* (§ 28, 4). E. g. בָּנָה for בָּנֶה; וּבָנָה and he built; לִבְנוֹת let him look, for לִבְנֶה.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tzere* (because it is now in an open syllable), as אָרָא let him see from אָרָה, וָרָה from וָרָה to become weak.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וָנָס and he took captive Num. xxi. 1, וָנָס and he drank, וָנָס and he wept. The verb נָס has the two forms אָרָא let him see, and אָרָא and he saw, the latter with *Patach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וָנָס and he made, from וָנָס, וָנָס and he answered, from וָנָס. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וָנָס and it burnt, וָנָס and he encamped, וָנָס (with *Dag. lens* in second radical) let him rejoice Job iii. 6.
- e) The verbs וָנָס to be, and וָנָס to live, which would properly have in the shortened *Impf.* וָנָס, וָנָס, change these forms to וָנָס and וָנָס, the *Yodh* drawing the *i* sound to itself, and uniting with it in a long *i* (comp. the derivative nouns וָנָס for וָנָס, וָנָס for וָנָס, &c., § 84, No. V). From וָנָס to be occurs once the form וָנָס for וָנָס he will be Eccles. xi. 3.

With *Vav* consecutive occur not unfrequently the full forms (viz. without *apocope* of the וָ), especially in the first person, and in the later books; e. g. וָנָס and I saw (in twenty places, but not in the Pentateuch), וָנָס and he made (four times).

4. The original *i* sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending וָ, or where for any reason an emphasis rests upon the word. *Perf.* וָנָס she takes refuge Ps. lvi. 3, וָנָס Deut. xxxii. 37; *Imp.* וָנָס ask ye Is. xxi. 12; *Impf.* וָנָס they increase Deut. viii. 13, more frequently like וָנָס they drink Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *form* of the form וָנָס spying Prov. xxxi. 27, וָנָס fruitful Ps. cxxviii. 3, in the *Plur.* like וָנָס coming (things) Is. xli. 33. The *Part. pass.* is sometimes without *i*, as וָנָס for וָנָס made Job xii. 35, וָנָס xv. 22.

6. Rare are such defectively written forms as וָנָס 2 Sam. xv. 33, וָנָס Job v. 12, and the pronunciation וָנָס Mic. vii. 10.

II. On *Niphal*.

7. In the *Perf.* 1st and 2d pers., besides the forms with וָ are found others with וָ; as וָנָס 1 Sam. xiv. 8, וָנָס Gen. xxiv. 8.

8. The *apocope* of the *Impf.* occasions no other change than the rejection of וָ, as וָנָס from וָנָס; but in a verb וָ guttural we find a form with (—) shortened to (—), v. z. וָנָס (for וָנָס) Ps. cix. 13. *Sim-*

lar in *Piel* is הָעִיר (from הִעִירָה) Ps. cxli. 8, and in *Hithp.* הִתְעִירָה (from תִּתְעִירָה) Prov. xxii. 24.

III. On *Piel*, *Pual*, and *Hithpaël*.

9. In the *Perf. Piel*, the second syllable has the less prolonged *Chireq* instead of the diphthongul \sim in the greater number of examples, as הִתְעִירָה, הִתְעִירָה, and always before suffixes, e. g. הִתְעִירָה Ps. xli. 20. In the Paradigm, the older form with \sim is placed first. *Hithp.* has \sim , but sometimes also \sim (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Pual*, on the contrary, always retains \sim .

10. The *Impf.* loses, after the *apocope*, the *Dagheah-forte* of the second stem-letter (comp. § 20, 3, a); hence *Piel* וְיָצַח and he commanded; *Hithp.* וְיִתְעַלֵּם and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamez*, as וְיִתְעַלֵּם and he excused 1 Sam. xxi. 14, וְיִתְעַלֵּם he desires Ps. xlv. 12. Comp. Rom. 8.

11. In *Piel* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נִסָּה for נִסְּהוּ prove Dan. i. 13; הִתְעַלֵּם feign thyself sick 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* תִּתְעַלֵּם will ye liken me Is. xl. 25, יִתְעַלֵּם they cover them Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms הִתְעַלֵּם and הִתְעַלֵּם are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with \sim is placed first. *Hoph.* has always \sim .

14. In the *Inf. absol. Hiph.* הִתְעַלֵּם. There is the regular vowel (as in הִתְעַלֵּם); but to this the *Inf. absol. Hoph.* also conforms, as in הִתְעַלֵּם Lev. xix. 28. The verb נָפַח to multiply, has three forms of the *Inf. Hiph.*, viz., הִתְעַלֵּם much (used adverbially), הִתְעַלֵּם (used) when the *Inf.* is pleonastic (see § 131, 3, a), הִתְעַלֵּם the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form הִתְעַלֵּם let him subdue Is. xli. 2, הִתְעַלֵּם let him enlarge Gen. ix. 27, הִתְעַלֵּם and he watered, or (with a helping-vowel) הִתְעַלֵּם (for הִתְעַלֵּם); as הִתְעַלֵּם and he carried captive 2 Kings xviii. 11, הִתְעַלֵּם and he made fruitful Ps. cv. 24. Examples with guttural: הִתְעַלֵּם Num. xxiii. 2, הִתְעַלֵּם, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הִתְעַלֵּם multiply, for הִתְעַלֵּם, הִתְעַלֵּם Ps. ii. 4 [Qri], הִתְעַלֵּם desist for הִתְעַלֵּם, הִתְעַלֵּם Deut. ix. 14, הִתְעַלֵּם for הִתְעַלֵּם Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in הִתְעַלֵּם Job xix. 3, from הִתְעַלֵּם.

V. In-*General*.

17. In the Aramaean, where, as before remarked, the verbs לָא and לָא flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in לָא or לָא. As imitations

of this mode of formation we are to regard those forms of the *Impf.*, *Impf.*, and *Impf.* in פֿ , more seldom פֿ and פֿ , which are found in Hebrew also, especially in the later writers and the poets. *Impf.* פֿ to be Ex. xxi. 15; *Impf.* פֿ be thou Job xxxvii. 6; *Impf.* פֿ Jer. xvii. 17, פֿ follow not Prov. i. 10, פֿ do not 2 Sam. xiii. 12; * *Piel Impf.* פֿ Hos. vi. 9.

The ending in פֿ occurs (also a Syriacism), in place of פֿ in the *Impf. Kal*, as פֿ Jer. lili. 8, and even (according to others) in place of פֿ in the *Perf. Hiph.* פֿ he made sick Is. lili. 10; comp. the *Plur.* פֿ they caused to melt Jon. xiv. 8.

* 8. In three verbs is found the unfrequent conjugation *Piel*, or its reflexive (\S 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form פֿ ; viz. פֿ , contracted פֿ to be beautiful, from פֿ ; פֿ the archers Gen. xxi. 16; but especially פֿ to bow, *Piel* פֿ , hence the reflexive פֿ to bow one's self, to prostrate one's self, 2d pers. פֿ and פֿ , *Impf.* פֿ , apoc. פֿ for פֿ (analogous with פֿ for פֿ).

10. Before suffixes, in all forms ending with פֿ , the so-called union vowel (\S 58, 3, b) takes the place of פֿ and of the preceding vowel: e. g. פֿ he answered me, פֿ , *Impf.* פֿ , *Hiph.* פֿ . Very seldom פֿ takes the place of the final פֿ or פֿ , as in פֿ he will cover them, Pa. exl. 10, פֿ smite me 1 Kings xx. 33. The 3d *Perf. fem.* always retains before suff. the older form פֿ (see No. 4), yet with a short פֿ , as in the regular verb, e. g. פֿ for פֿ Zech. v. 4; in pause פֿ Job xxxiii. 4.

VI. Relation of Verbs פֿ and פֿ to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs פֿ ,

a) Which have adopted the vowels of verbs פֿ , e. g. *Perf.* פֿ I restrain Pa. exix. 101; *Part.* פֿ sinning Eccles. ix. 18; viii. 12; *Piel Perf.* פֿ he fills Jer. li. 34, פֿ I heal 2 Kings ii. 21; *Impf.* פֿ he swalloweth Job xxxix. 24; *Niph. Perf. fem.* פֿ was extraordinary (after פֿ) 2 Sam. i. 26; *Hiph. Perf. fem.* פֿ she concealed Isa. vi. 17.

b) Which retain their own vowels, but are written with פֿ , e. g. *Impf.* פֿ heal Pa. ix. 4; *Niph.* פֿ to hide one's self 1 Kings xxii. 25; *Piel Impf.* פֿ he will fill Job viii. 21.

* The examples of the *Impf.* here quoted have the *fussive* signification, and their agreement in pronunciation with the *Impf.* (in the פֿ common to both) can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between פֿ and פֿ . See Gen. xvi. 23; Lev. xviii. 7; Job. vii. 9; Is. 24; Dan. i. 12; Ec. v. 12.

c) Which in all respects have the appearance of verbs לָבַד , e. g. תָּרַבְתָּ thou thirstest Ruth ii. 9; הָיוּ בָּלִי they are full Ez. xxviii. 16; לִפְתִּי to sin Gen. xx. 6; $\text{לִפְתִּי הִרְיָנוּ}$ they heal Job v. 18; פָּרַח Part. fem. Eccles. x. 5; פָּרַח Pa. xxii. 1; לִפְתִּי Jer. li. 9; לִפְתִּי thou prophesiest 1 Sam. x. 6; לִפְתִּי 1 Sam. x. 12.

23. On the contrary there are forms of verbs לָבַד which, in some respects, follow the analogy of verbs לָבַד . E. g. in their consonants, לָבַד it is changed Lam. iv. 1; לָבַד 2 Kings xxv. 29; לָבַד and he was sick 2 Chron. xvi. 12; in their vowels, לָבַד 1 Kings xvii. 14; in both, לָבַד 2 Sam. xxi. 12.

§ 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from לָבַד to flee are formed *Impf.* לָבַד Nah. iii. 7, and לָבַד Gen. xxxi. 40 (after the analogy of verbs לָבַד), *Hiph.* לָבַד (as a verb לָבַד), but in *Impf. Heph.* לָבַד (as לָבַד).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

a) Verbs לָבַד and לָבַד (comp. §§ 66 and 74); e. g. לָבַד to bear, *Imp.* לָבַד , *Inf. constr.* לָבַד (for לָבַד), also לָבַד (comp. § 74, Rem. 3), *Impf.* לָבַד for לָבַד Ruth i. 14.

b) Verbs לָבַד and לָבַד (comp. §§ 64 and 75), as לָבַד to bend, לָבַד to smite. Hence *Impf.* לָבַד , *apoc.* לָבַד and he bowed, לָבַד and לָבַד and he sprinkled (from לָבַד); *Perf. Hiph.* לָבַד he smote, *Impf.* לָבַד , *apoc.* לָבַד , so also לָבַד ; *Imp.* לָבַד , *apoc.* לָבַד smite; *Inf.* לָבַד ; *Part.* לָבַד .

c) Verbs לָבַד and לָבַד (comp. §§ 68 and 75), as לָבַד to come, לָבַד to bake. Hence *Impf.* לָבַד , *plur.* לָבַד , לָבַד Deut. xxxiii. 21 for לָבַד ; *Impf.* *apoc.* לָבַד Is. xli. 23 for לָבַד ; *Imp.* לָבַד for לָבַד , לָבַד (§ 23, 3, Rem. 3, § 75, Rem. 4); *Hiph. Imp.* לָבַד for לָבַד Is. xxi. 14; *Impf. apoc.* לָבַד and he adjoined 1 Sam. xiv. 24, from לָבַד .

d) Verbs לָבַד and לָבַד (comp. §§ 67, 70, and 74), as לָבַד to go forth, *Imp.* לָבַד , *Inf.* לָבַד , *Hiph.* לָבַד to bring out.

e) Verbs לָבַד and לָבַד (comp. §§ 69, 70, and 75), e. g. לָבַד to throw, in *Hiph.* to profess, to praise, properly לָבַד , and לָבַד to throw, לָבַד to be beautiful

which are really **פָּ**. *Inf.* יָרִיד, יָרִיד; *Imp.* יָרִיד; *Impf.* יָרִיד, with *aff.* יָרִיד we shot at them (from יָרִיד), Num. xxi. 30; *Päs.* יָרִיד for יָרִיד (§ 69, Rem. 5); *Hiph.* יָרִיד, יָרִיד, *Inf.* יָרִיד; *Impf.* יָרִיד, *apoc.* יָרִיד.

- f) Verbs **לָ** and **לָא**, particularly the verb **לָא** to come; *Perf.* בָּא, בָּא, once בָּא for בָּא; Sam. xiv. 8; *Hiph.* בָּא, בָּא, and בָּא; *Impf.* אָבִי for אָבִי Mic. i. 15; *Imp.* רָבִי Ruth iii. 15; *Hoph. Part.* בָּא 2 K. xii. 4. So יָרִי he refuses, *Hiph.* from יָרִי Pa. cxi. 5.

Deserving of notice also, *g*) is the verb **לָרִי** to flee, which is treated as a verb **לָ**, and hence has **לָרִי** in the 3d *Perf.* *Kal.* Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem **לָרִי**, as a verb **לָ**, being the one in common use.

§ 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those **לָ** and **לָא**, **לָא** and **לָא**, **לָ** and **לָא**, stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus **לָרִי**, **לָרִי**, **לָרִי** all mean to smite, to beat in pieces; **לָרִי** and **לָרִי** to flee.

In this manner are related in form and signification,

1. Verbs **לָ** and **לָא** (in which the essential stem-letters are the first and last), e. g. **לָרִי** and **לָרִי** to become poor; **לָרִי** and **לָרִי** to feel, to touch; **לָרִי** and **לָרִי** to flee.

2. Verbs **לָ** and **לָא** (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs **לָרִי** and **לָרִי** to place, **לָרִי** and **לָרִי** (yagash) to fast; to the former class, especially to verbs **לָ**, in **לָרִי** and **לָרִי** to fear; **לָרִי** and **לָרִי** to be good; **לָרִי** and **לָרִי** to blow; **לָרִי** and **לָרִי** to dash in pieces. Verbs **לָא** are more seldom found connected with these classes, as **לָרִי** and **לָרִי** to be destroyed; **לָרִי** and **לָרִי** to thresh, &c.

3. Verbs **לָ** and **לָא** (in which the first two consonants properly form the stem) both to each other and to the former classes; to each other in **לָרִי** and **לָרִי** to crash; **לָרִי** and **לָרִי** to meet; to verbs of the former classes, in **לָרִי** and **לָרִי** to suck, **לָרִי** and **לָרִי** to thrust, &c.

§ 78.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἤλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίρω*, Aor. 2 *ἔβην*, from the same stem *βα-ω*.

Of these verbs the following are the most common :

כָּיַשׁ *to be ashamed*, Hiph. **הִכְבִּישׁ**, but also **הִכְבִּישׁ** (from **כָּיַשׁ**), especially with the intransitive signification *to feel shame*.

טוֹב *to be good*, Perf. **טָבַע**. Impf. **יִטַּב** (from **טָבַע**). Hiph. **הִטַּב** (from **טָבַע**).

יָרַי *to fear*. Impf. **יִירָא** (from **יָרַי**).

נָצַב and **נָצַב** *to place*, neither used in Kal. Niph. **נִצַּב** *to stand*. Hiph. and Hoph. **הִנָּצַב** and **הִנָּצַב**. Hithp. **הִתְנָצַב**.

נָצַח *to dash in pieces*. Impf. **יִנָּח** (from **נָצַח**). Imp. **נִנָּח**. Niph. **נִנָּח**. Pil. **נִנָּח** (from **נָצַח**). Pil. **נִנָּח** (from **נָצַח**). Reflex. **נִתְנָח**. Hiph. **הִנָּח**. Pilpel **נִנָּח** Job xvi. 12.

צָרָה and **צָרָה** *to be strait*. Hence Perf. **צָרָה** *I am in a strait*, lit. *it is strait to me*, from **צָרָה**. Impf. **יִצָּר** (from **צָרָה**) and **יִצָּר**. Hiph. **הִצָּר**, **הִצָּר**, *to bring into a strait, to distress*. The related form **צָרָה** is transitive, *to press*, hence *to besiege*.

שָׁתָה *to drink*, used in Kal; but in Hiph. **הִשָּׁתָה** *to give to drink*, from **שָׁתָה**.

On **הָלַךְ** *to go*, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other:

יָכַל *he is able*, **יָכַל** Impf. Hoph., *he will be able*, used for Impf. Kal which is wanting.

הוֹסִיף *he has added*, borrows its Inf. and Impf. from Hiph. **הוֹסִיף**, **הוֹסִיף**.

נָגַח *to approach*. Perf. Niph. **נִגַּח** for the Perf. Kal which is not in use; but Impf. **יִנָּח**, Imp. **נִנָּח**, and Inf. **נִנָּח**, all in Kal.

Rem. 2. The early grammarians often speak of *mixed forms* (*formas mixtas*) in which, as they maintain, are united the character and significations of two *tenses*, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (c. g.

בְּבֵנוֹתָי, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּבֵנוֹתָי *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending נָי, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III. OF THE NOUN.

§ 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3d *king. Perf.* as the stem-form, according to § 30, l); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 50, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of cases is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the *declension* of the Hebrew noun.

§80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ָ , as in the 3d *sing. Perf.* of verbs (§ 44, 1). But when the noun stands absolutely, i. e. without a genitive following (§ 89), the ָ usually appears in the truncated form ַ , or is shortened to an unaccented ִ . The original ָ very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see § 89, 2, b, § 91, 4), the feminine ending is, therefore:

- a) most usually, an accented ָ , as סוּסָה *horse*, פָּדָה *mare*;
- b) an unaccented ִ , after a guttural ָ (which also remains unchanged before the genitive), as קָטַל , *fem.* קָטַלָּה *killing*, מִוֶּזֶז , *fem.* מִוֶּזֶזָּה *acquaintance*. Here the final syllable of the word follows the manner of segholate forms (§ 94, 2). When the *masculine* ends with a vowel, a simple ָ takes the place of ִ , as מֹדַבִּי *Moabite*, מֹדַבִּיָּה *Moabitess*; חַטָּא *sinner*, חַטָּאָה *sinfulness, sin*. The vowel-changes occasioned by these endings are shown in § 94.*

REMARKS.

1. The feminine form in ָ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קָטַלָּה oftener than קָטַלָּה , זָרָה than זָרָה); it is employed, moreover, in common with ָ , as a form for the construct state (§ 93, 1).

2. Unusual feminine terminations:

- a) ָ accented, as יָמָּה *emerald* Ez. xxviii. 13, פָּדָּה *pelican* Is. lxxiv. 11, עֲרֵבָּה *crowd* 2 Kings ix. 17, and often in proper names among the

* On the feminines not distinguished by the form, see § 107, 1, 3, 4.

Phœnicians (in whose language π was the prevailing form, § 2. 2) and other neighboring tribes, as $\pi\pi\pi$ *Sarepta*, $\pi\pi\pi$ *Elath* in Idumea, on the Arabian Gulf.

- b) π , almost exclusively poetical, e. g. $\pi\pi$ *help* Ps. lx. 13, but in prose also is found $\pi\pi$ *narrow* Gen. xix. 34.
- c) π , Aramaean orthography for π , found chiefly in the later writers, e. g. π *sleep* Ps. cxxvi. 2, π *baldness* Ez. xxvii. 31, π *mark* Lam. iii. 12.
- d) Very rarely π , a weakened form of π (§ 27, Rem. 4), as π *Is. lix. 5.**
- e) π , without the accent, as π *burning* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented π ; but the Panetators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of π *night* seems to indicate a masc. form, especially since it is always construed as masc., and as π , π are concurrent forms. Of a similar character are the forms (also construed as masc.) π *the sun* Judges xiv. 18 (elsewhere π), π *brook* Ps. cxxiv. 4, π *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*
- f) π in poetry, properly a double ending (as in π *this f.* = π *Jer. xxvi. 6* *Kithibh*, and in the verbal form π , § 74, 4), e. g. π *help* (= π , π), π *salvation* (= π), π *wickedness* (= π); see Ps. iii. 3; xlv. 27; xxii. 16; Job v. 16; Ez. xv. 16, and other passages†.

3. It is not at all to the purpose, to regard the vowel-ending π as the original termination of the feminine, and the consonant-ending π as derived from it. The Ethiopic every where retains the π ; and in the Phœnician also, feminines end mostly in π (sounded *ath* in the words found in Greek and Roman writers), more rarely in π (see *Genesis Mon. Phon.* pp. 439, 440; *Movers*, in *Erach u. Gruber's Encyclop.* Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pauses*; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending π in these words has been taken for that of the Aramaean *emphatic state*, as if π were = π . Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramaean form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as π . But this word might properly be an accusative with the adverbial signification *whence*, and then be used for *acc* without reference to the ending, somewhat like π 483, 2. v. See *Gesenius' Lexicon*, Art. π , Note.

† This ending π has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A consonant π in this ending, is out of the question.

§81.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§82), as אב father, אם mother, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained §79, 1, §§83–85), as צדק just, צדק, צדקה righteousness, from צדק to be just, רם high, רמה high place, צדק height, from רם to be high; or from another noun (*Denominatives*), as מקום place at the feet, from רגל foot. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as *stem-words*, and classed all nouns as *verbals*, dividing them into a) *Formæ nude*, i. e. such as have only the three (or two) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מלכות, מלכות. These formative letters are:

י, י, ה, נ, מ, א, ה, (חצותי) *

According to the view of roots and stems given in §30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

2. Of compound nouns, as *appellatives*, the number in Hebrew is very small; e. g. בללל properly *worthlessness, baseness*. As proper names, they occur very frequently; e. g. ירישלם foundation of peace, מריאל man of God, יהושע whom God raises up, חזקיהו whom Jehovah strengthens, אבירא father of the king.

§82.

PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שער he-goat (prop. *shaggy*, from שער), חרש barley (prop. *bearded*, also from שער), חרש stork (prop. *sc. avis*), זהב gold (from זהב = צהב to be yellow). There are only a few nouns (as e. g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as קרן horn, עין eye, רגל foot.

* From this set memorialis (§3, 2, 21 *) the *nomen auctæ* are also called, by the old grammarians, *nomen hermantica*.

2. The *form* of the primitives is that of the simple verbals, as יָדַע , יָדַעַת , &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. יָדַע *may* follows the analogy of verbals, whether it has come from יָדַע *to be real*, or not; אָב *father*, אִמָּה *mother*, have the form of verbals from the stems אָבַד , אָמַד , though such a derivation is hardly possible.

§ 83.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (*to know*) *knowledge*, שָׂנְאָה (*hating*) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form יָדַעַת , the Infinitives יָדַעַת , יָדַעַת (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as *the place* of the action), and are, therefore, mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; *the Godhead*, for *God himself*; in Heb. יָדַעַת *acquaintance* and an *acquaintance*; יָדַעַת *simplicity* and a *simple one*; on the contrary יָדַעַת *that which sinneth* for *sin*, which is a frequent use of the *form concrete* (§ 34, 5, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb or derivatives of the weaker stems (§ 85).

§ 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

1. *Participial Nouns, of Kal.*

1. **חָכֵם**, *fem.* **חָכְמָה**, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as **חָכֵם** *wise*, **חָכְמָה** *new*, **יָשָׁר** *upright*. But the same form occurs also, with an abstract signification (No. 12).

2. **קָטָן**, *fem.* **קְטַנּוּת**, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. **זָקֵן** *old*, **זָקַנְתִּי** *old man*; **יָבֵשׁ** *dry*; **שָׁמֵן** *fat*.

3. **חָטָן** and **חָטָל** (with firm *o*), *fem.* **חָטָלָה**, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. **יָרֵא** *fearing*, **קָטָן** *small*, **יָדָא** *foe*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as **גָּדוֹל** *great*, **רָחוֹק** *distant*, **קָדוֹשׁ** *holy*. As a substantive, abstractly, **חָטָן** *honor*, **שָׁלוֹם** *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. **חָטָן**, *fem.* **חָטָלָה**, **חָטָלָה**, the usual active Participle of transitive verbs; e. g. **אֹכֵל** *eating*, **יָנוּק** *suckling*; hence of the instrument by which the action is performed, as **חָטָן** *a cutting instrument*; the feminine sometimes with the collective signification, as **אֲרָיָה** *caravan*, properly *the wandering, wandering troop*.

5. **חָטָן** and **חָטָל**, passive Participles of *Kal*, the latter usual in Aramaean as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *to*; E. g. **אֲסוּר** *imprisoned*, **אֲנוּנָה** *amointed*, **אֲסוּר** *prisoner*, **אֲנוּנָה** *amointed one*. With an active signification also, in intransitive verbs; as **אֲנוּנָה** *small*, **אֲנוּנָה** *strong*. Some words of the form **חָטָל** express the time of the action, as **חָטָל** *time of cutting, harvest*, **חָטָל** *time of ploughing*, like the Greek verbals in *to*, e. g. **ἀποτο**, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. **אֲנוּנָה** *deliverance* (*the being delivered*).

6. **חָטָל** (Arabic **حَتَال**), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. **חָטָל** *apt to butt*, **חָטָל** (also **חָטָל**) *jealous*, **חָטָל** *sinner* (diff. from **חָטָל** *sinning*), **חָטָל** *thief*; as of occupations, trades, e. g. **חָטָל** *cook*, **חָטָל** (for **חָטָל**) *faber*. Here again the feminine (**חָטָלָה**) or

* Under the regular verb we here include the verb with gutturals, §§ 63-65, as well as the stronger forms of the irregular verb.

תְּשִׁיעַ) often takes the abstract signification, as תְּשִׁיעָה *female sinner* and *sinfulness*, sin; תְּשִׁיעַ *burning fever*, with a guttural תְּשִׁיעַ *signet*. Such intensive forms are also the three following.

7. תְּשִׁיעַ, תְּשִׁיעַ, of which forms are most adjectives in the Chaldean, as צַדִּיק *righteous*, אַמִּיר *strong*, חַנּוּן *compassionate*. In Hebrew, of intransitives only.

8. טוֹב, as יוֹסֵר *cenсор*, שׂוֹכֵר *drunken one*, יוֹזֵר *strong one*, hero seldom in a passive sense, as יוֹד *born*.

9. קָטַל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חֲנֹכָה *hunch-backed*, קָטַח *bald-headed*, אֵבֶם *dumb*, טֵרָא *blind*, קָטַח *lame*, חֵרֵשׁ *deaf*, קָטַח *perverse*. The *abstr.* signification is found in the fem., as אֵבֶם *perverse*.

II. Nouns after the manner of Infinitives of Kal.*

10. הָטַל, קָטַל, קָטַל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 45, 2). As nominal forms they are unfrequent, e. g. אִישׁ *man*, אִישׁ *ornament*, צִחֻק *laughter*. Far more frequent are the nearly related forms.

11. הָטַל, קָטַל, קָטַל, the so-called *segholate* forms. E. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ, 127, Rem. 2, c), סֵפֶר (for סֵפֶר) *book*, מִדְּבָר (for מִדְּבָר) *sanctuary*; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Patach* is used instead of *Seghol*, as זֶרַע *seed*, עֶלְמָה *eternity*, מֵלֶכֶת *work*. Examples of feminines, מַלְכָּה *queen*, חֲזָקָה *fear*, חֲזָקָה *help*, חֲזָקָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קָטַל, e. g. מֶלֶךְ *king*, מֶלֶךְ *a youth*, מֶלֶךְ *brutish*, מֶלֶךְ *servant*, מֶלֶךְ *lord*, מֶלֶךְ *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in מֶלֶךְ prop. *brutishness*, מֶלֶךְ prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ from participial forms meaning *ruling*, *serving*.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חֶרֶב *sword*, חֶרֶב *grazing-tool*, and passively אֶרֶב *a web*. In the passive sense the form קָטַל is more common, as אֶרֶב *food*; and also in the abstract sense, as מֶלֶךְ *a youth*, מֶלֶךְ *youth*.

12. הָטַל, like No. 1, fem. הָטַל, both very frequent with the *abstr.* sense. E. g. חֶרֶב *hunger*, אֶרֶב *guilt*, מֶלֶךְ *satiety* (with the concretes חֶרֶב

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomen actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other cases it is obvious. Comp. מֶלֶךְ as the name of a town with the appellative מֶלֶךְ *a wall*, and the shortening of מֶלֶךְ (in the *concr. state*) from מֶלֶךְ *shoulder*.

hungry, *אָפֿט*, *אָפֿט*; fem. *צַדִּיקָה* righteousness, *נִקְמָה* vengeance. More rare is the form *הַקֵּל*, as *הַקֵּל* temetum, *וַאֲ* wa.

13. *הַקֵּל*, *הַקֵּל*, *הַקֵּל*, *הַקֵּל*, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Shewa* under the first, as *הַקֵּל* book, *זֶאֱ* wolf, *הַקֵּל* sea, *הַקֵּל* dream, *הַקֵּל* boundary; sometimes with *Aleph* prosthetic, as *הַקֵּל* = *הַקֵּל* arm, *הַקֵּל* brood. The corresponding feminines will suggest themselves; the forms *הַקֵּלָה*, *הַקֵּלָה* coincide with those of feminines in No. 5.

14. *הַקֵּל*, the Aramaean form of the infinitive, e. g. *הַקֵּל* judgment. Related forms are: *הַקֵּל* song, *הַקֵּל* desire, *הַקֵּל* booty, *הַקֵּל* kingdom, *הַקֵּל* wages. Under this form, besides the action itself, is expressed very often the place of the action, as *הַקֵּל* altar, *הַקֵּל* (from *הַקֵּל* to drive) place of driving, i. e. to which cattle are driven, wilderness; and the instrument, as *הַקֵּל* knife, *הַקֵּל* fork, *הַקֵּל* key.

15. *הַקֵּל*, *הַקֵּל*, and other similar forms, with the terminations *וִי* and *וִי*, as *הַקֵּל* interpretation, *הַקֵּל* table, *הַקֵּל* offering; but there are also forms like *הַקֵּל* remembrance, *הַקֵּל* prophetic vision.

For *וִי* there is a truncated form *וִי*, written also *וִי*, which occurs especially in proper names, as *הַקֵּל* and *הַקֵּל*, *הַקֵּל* for *הַקֵּל* (comp. *Maier*, *Plato*). In Patronymic and Gentile nouns (§ 85, 5) the *Nun* is retained, e. g. *הַקֵּל* from *הַקֵּל* the city *Shilo* (still *Shilun*).

16. With the feminine ending *הַ*, e. g. *הַקֵּל* folly, *הַקֵּל* healing. In the Aramaean, this is a usual termination of the infinitive in the derived conjugations (comp. No. 38). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, *וִי* is found occasionally in earlier use, as *הַקֵּל* remnant. Comp. the denominative nouns § 86, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* *הַקֵּל*, as *הַקֵּל* (plur.) wonders.

18. 19. From *Piel* and *Hiph.*, e. g. *הַקֵּל* suffers, *הַקֵּל* pruning-knife.

20. From *Pool*, as *הַקֵּל* (abbr. from *הַקֵּל* Is. iii. 12) and *הַקֵּל* child.

21. From *Piel* *הַקֵּל*, fem. *הַקֵּלָה*, and 22. *הַקֵּל*, for the most part adjectives of color, as *הַקֵּל*, fem. *הַקֵּלָה* red, *הַקֵּל* green, *הַקֵּל* quiet.*

23. *הַקֵּל*, *הַקֵּל* have an iterative sense, as *הַקֵּל* furious, *הַקֵּל* terrestrial, and are forms of adjectives with a diminutive signification (§ 55, 3), as *הַקֵּל* reddish, *הַקֵּל* blackish; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*), as *הַקֵּל* (with the passive form, after *הַקֵּל*) collected rabble.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form *הַקֵּל* plur. struggles.

25. From *Piel*, like *הַקֵּל* dispersion, more frequently in the fem., as *הַקֵּל* request, with *Qamets* unchangeable.

* No. 21 may be regarded also as a mere modification of No. 3.

26. קטיל, and 27. תתקטיל, likewise Infinitives of *Pilēl* (the latter the common form in Arabic), e. g. תתקטיל requital; תתקטיל folding of the hands; תתקטיל requital; תתקטיל mantle.

28. From *Hiph.* of the form תתקטיל remembrance-offering; תתקטיל announcement (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* תתקטיל register.

30. From *Poēl.* like תתקטיל folly, and perhaps also 31. like תתקטיל smoke, תתקטיל prison.

32. From *Pilēl* תתקטיל heavy rain, תתקטיל adultery.

33. תתקטיל opening, Inf. to No. 23.

34. תתקטיל, e. g. תתקטיל flame (comp. § 55, 6).

35. Quadriliteral, like תתקטיל locust.

§ 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs תת.

To the Inf. of *Kal* belong (14), תת gift, תת overthrow; to the Inf. of *Hiph.* (28), תת deliverance.—The noun תת knowledge, from תת, see § 71.

II. From Verbs תת.

From the *Part. Kal* (1), תת upright (like תת), commonly with *Pattach* (to indicate the sharpening of the syllable), תת abject, תת much, fem. תת, תת; * (2). תת fat. From the Inf. {10, 11}, תת booty, תת favor, תת law, fem. תת word, תת law; (14), תת fastness, תת that which surrounds (environs), fem. תת roll. The form תת sometimes, by retraction of the tone, becomes a segholate form, as תת bitterness (from תת), תת timidity (from תת). (27), תת praise, תת prayer, with the segholate form also, as תת a melting away (from תת), תת mast (from תת to make a tremulous sound). From *Pilpel* (§ 55, 4), תת wheel, from תת to roll, תת.

III. From Verbs תת and תת.

The Participial forms are regular. To the Infinitives belong: (10), תת, fem. תת, תת knowledge, תת counsel. (13), תת for תת.

* On the formation of feminines without the *Dagheesh*, see § 94, Rem. 2.

Hean. (14), *פֶּחַח* *fear*, *פֶּחַח* *snare*, *פֶּחַח* *birth*, *פֶּחַח* *punishment*; from verbs prop. *פֶּחַח* *the best*. (27), *פֶּחַח* *inhabitant*, *פֶּחַח* *generation*, *פֶּחַח* *the south*.

IV. From Verbs *נָח* and *נָח*.

Participles: (1), *נָח* *foreign*; (2), *נָח* *stranger*, *נָח* *a witness, testimony*, (3), *נָח* *good*, *נָח* *what is good*. Infinitives: (11), various segholate forms, as *נָח* *death*, and *נָח* *house*; *נָח* *voice*, *נָח* *spirit*; *נָח* *feminine*, *נָח* *and* *נָח* *evil*, *נָח* *shame*; (14), *נָח*, *fem.* *נָח* *rest*, *נָח* *place*, also *נָח* *oar* (from *נָח*); (27), *נָח* *intelligence*, *נָח* *testimony*; (28), *נָח* *rest*.

V. From Verbs *נָח*.

Participles: (2), *נָח* *fair*, *נָח* *hard*, *fem.* *נָח*, *נָח*. Some lose the *נָח*, as *נָח* *sign*, for *נָח*. (4), *נָח* *seer*, *fem.* *נָח* *burnt-offering*. (5), *נָח* *covering*, *נָח* *pure*, *נָח* *poor*.—Infinitives: (11), the segholates in different forms; not often with the *נָח* retained, as in *נָח* *a weeping*, *נָח* *friend*, *נָח* *vision, revelation* (la. xxviii. 7, 15), commonly without it, as *נָח* (for *נָח*). Sometimes the original *נָח* or *נָח* appears. The *נָח* then quiesces in *נָח* (comp. on *נָח*, § 75. Rem. 3), as in *נָח* *fruit*, *נָח* *sickness*. The *נָח* also quiesces, as in *נָח* *waste*. In masculines the third radical rarely remains a consonant, as in *נָח* *sickness*, though in feminines it is always so, as in *נָח* *rest*, *נָח* *garland*. (13), *נָח* *winter*, *נָח*, *fem.* *נָח* *a drinking*; *fem.* *נָח* *part*, *נָח* *the half*, *נָח* *and* *נָח* *pit*. (14), *נָח* *possessions*, *נָח* *appearance*; *fem.* *נָח* *command*. Apocopated form, *נָח* *height*, for *נָח*. (15), *נָח* *wealth*, *נָח* *destruction*. (27), *נָח* *annihilation*, *נָח* *building*, *נָח* *brood*. (28), *נָח* *testicle*, for *נָח*, from *נָח*.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb *נָח* and *נָח*, *נָח* *elevation*, for *נָח*, from *נָח*, Job xli. 17.
2. From a verb *נָח* and *נָח*, *נָח* *instruction*, *נָח*, *נָח* *sign*, prob. from *נָח*.
3. From a verb *נָח* and *נָח*, *נָח* *tumult*, Num. xxiv. 17, for *נָח*, from *נָח*.
4. From a verb *נָח* and *נָח*, *נָח* *a watering*, for *נָח*, from *נָח*; *נָח* *island*, for *נָח*, from *נָח* *to dwell*; *נָח* *sign*, for *נָח*; *נָח* *cord*, from *נָח*; *נָח* *chamber* for *נָח*, from *נָח* *to dwell*; *נָח* *people*, from *נָח*, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, as *נָח* *wine-press* for *נָח*; *נָח* *from* *נָח*; *נָח* *anger* for *נָח*; *נָח* *fidelity*, for *נָח*, from *נָח*; *נָח* *time* for *נָח*, from *נָח*; *נָח* *brightness*, for *נָח*, from *נָח*.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. *מִזְרֵי* *eastern*, immediately from *מִזְרָה* *the east*, which is itself derived from the verb *מָזָה*.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with *ב* prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this *ב* was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kul* (No. 4 of the verbals), *מִזְרֵי* *porter*, from *מָזָה* *rate*; *בָּקָר* *herdsman*, from *בָּקָר* *cattle*; *בֵּיתֵי* *vinedresser*, from *בֵּיתֵי* *vineyard*.

2. Like verbals of No. 6, *קֶשֶׁת* *archer*, from *קֶשֶׁת* *bow*; *סֹפֵר* *seaman*, from *סֹפֵר* *salt*, (*sea*). Both these forms (Nos. 1, 2) indicate *one's business, trade, &c.*, like Greek nouns in *της, τος*, e. g. *αλιτης, γυμνασις*.

3. Nouns with *ב* prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. *בְּתֵי* *place of fountains*, from *בְּתֵי* *fountain*; *בְּרֵגֶל*, *בְּרֵגֶל*, *place about the feet, — about the heel*, from *בְּרֵגֶל*, *heel*; *בְּרֵגֶל* *for בְּרֵגֶל* *field of cucumbers*, from *בְּרֵגֶל* *cucumber*. Comp. *אֲנִיִּים*, from *אֲנִיִּים*.

4. *Concrete* forms by the addition of *י*, *י*, as *מִזְרֵי* *eastern*, from *מִזְרָה*; *אֲחֵי* *hinder*, from *אֲחֵי*; *לִנְתָן* *wound*, hence *coiled animal, serpent*, from *לִנְתָן* *a winding*.

י and *י* form also *diminutives* like the Syriac *י*, as *אֵיִן* *little man* (*in the eye*), *אֵיִן* *apple of the eye*, from *אֵיִן*; *אֵיִן* *the dear, good people* (from *אֵיִן* = *אֵיִן* *upright, good*), a term of endearment for *Israel*; perhaps also, *אֵיִן* *little snake*.

5. Peculiar to denominative nouns is the termination *י*, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. *נָכְרִי* *strange*, from *נָכְרִי* *any thing foreign*; *שֵׁשֶׁת* *the sixth*, from *שֵׁשֶׁת* *six*; *מִנְחֵי* *Moabite*, from *מִנְחֵי*; *יִשְׂרָאֵלִי* *Israelite* from *יִשְׂרָאֵל*. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. *בְּנֵי־יִשְׂרָאֵל* *Benjaminite* from *בְּנֵי־יִשְׂרָאֵל*. For the use of the article with such forms, see § 111, 1, Rem. Rarely

instead of — we find — a) the ending — (as in Aramæan), as — deceitful, and in proper names, as — (ferreous) Barzillai; and b) the parallel — , as — (prop. milky) storax-tree.

6. Abstract nouns formed from concretes by the addition of — and — (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. — kingdom, immediately from — ; — widowhood, from — ; — widower, widow; — principium, from — = ראש princeps. (See the verbals No. 16).

§ 87.

OF THE PLURAL.

1. The plural termination for the masculine gender is — , e. g. — horse, plur. — horses, seldom written defectively — , as in Gen. i. 21, — . Nouns ending in — take — in the plural, as — Hebrews from עברי (Ex. iii. 18); but usually a contraction takes place, as — (93, VIII), — crimson garments from — . Nouns in — lose this termination when they take the plural ending, e. g. — seer, plur. — .

This ending in is also prevalent in Phœnician, e. g. — Sidonii; in Aramæan it is in, in Arabic *an* (nominative) and *in* (oblique cases), in Æthiopic *an*. It is, moreover, identical with the ending — in 3a pers. plur. masc. of verbs.*

Usual terminations of the plur. masc. are:

a) — as in Chaldee and Syriac, almost exclusively in the poets and later writers, e. g. — kings Prov. xxxi. 3; — days Dan. xii. 13, defectively — islands Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xiv. 22; xxi. 10; Lam. i. 4 and other places.

b) — (the — cast off, as in the Dual — for — Ez. xiii. 18; comp. the constr. state, § 89, 2), e. g. — chords, Pa. xiv. 9 for — (unless this be the true reading); — peoples 2 Sam. xxii. 44 (for which the parallel passage Pa. xviii. 44 has — , but the other form occurs also in Lam. iii. 14 and Pa. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 Kthhth), or altogether; see Gesenius, Lehrgebäude der Heb. Sprache, S. 324 ff.—Still more doubtful is—

c) — (like the constr. state in Syriac). Here are reckoned, e. g. — white cloths Is. xix. 9; — princes Judges v. 15, — windows Jer. xxii. 14. But this last is perhaps Dual (§ 88, Rem. 1, c); — may be my princes (with suff.), and — in — may be a formative syllable. Further, — in Is. xx. 4 is constr. state; but in — (prob. = — after the form —) the Mighty One, and in — locust-swarm Nah. iii.

* On the identity of all these endings, see Dietrich's Abhandlungen zur hebr. Grammatik, Leipzig 1846, S. 62 ff.

17 (from אֲדֹנָי), the ־ belongs to the stem; and finally, in אֲדֹנָי the Lord (prop. my Lord, from אֲדֹנָי Lord) it is originally a suffix, see § 121, Rem. 4.

d) ־ , obsolete and rare; e. g. $\text{בָּזִים} = \text{בָּזִים}$ gnats [Ex. viii. 13]; סִלָּב ladder [Gen. xxviii. 13] from סָלַל , prop. steps, comp. English stairs.

2. The plural termination for the feminine gender is ־וֹת . This takes the place of the feminine termination ־הָ , ־ת , ־יָ appended directly to the form of the singular; as תְּהִלָּה song of praise, plur. תְּהִלּוֹת ; אַחֶרֶת letter, plur. אַחֶרֶת ; בֵּאֵר a well, plur. בְּאֵרוֹת . Feminines in ־הָ form their plural in ־וֹת , and those in ־ת , in ־וֹת ; e. g. מִצְרַיִם Egyptian woman, plur. מִצְרַיִמוֹת ; מַלְכוּת kingdom, plur. מַלְכוּתֹת . These plural terminations have, however, for their basis, the endings ־הָ and ־ת in the singular.

It is only from a neglect of the origin of the terminations ־הָ and ־ת , that the plural-ending ־ים is appended to some words which end with them; e. g. רֶמֶס spear, plur. רֶמֶסִּים and רֶמֶסוֹת ; זָנוּת whoredom, plur. זָנוּתִים ; זָנוּתִים widowhood, and many other instances. Strictly in the manner of the Syriac is the formation of the plural זָנוּתִים (*zdh'-oth*) laws, with *Vav* as a consonant, from the singular זָנוּת .

This ending ־ים (*-eth*) stands directly for *-ath*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *ā* sound to *ē*, § 9, 10, 2); and *-ath* is, properly, nothing but the prolonging and strengthening of the sing. fem. ending *-ath* (§ 80, 2). The strengthening was intended to denote plurality. But this ending was then, by a still further application of it, appended also to nouns whose singular does not terminate in *-ath*.

How the changeable vowels are affected by the addition of the plural endings, is shown in § 92-95.

3. Words which are of two genders (§ 80, 2, b, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. נֶפֶשׁ soul, plur. נַפְשִׁים and נַפְשֹׁתַיִם . Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. זָרָה an age, *masc.*, plur. זָרוֹת and זָרוֹתִים ; שָׁנָה a year, *fem.*, plur. שָׁנִים and שָׁנִיִּם . The gender of the singular is here retained in both the plural forms; e. g. לֵיִן *masc.*, a lion, לֵיִנִּים *masc.* Zeph. iii. 3; זָרוֹת *masc.* Job xlii. 16.

* See the Adverbs in ־וֹת § 100 2, and Dietrich, *ubi supra*, S. 63 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, יָמִים, שָׁנִים the infrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in רַב (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיַם *hands*, כַּפֹּת *handles, manubria*; קַרְנָיִם *horns*, קַרְנֵי קַרְנֵי *cornua altaris*; עֵינָיִם *eyes*, עֵינֵי עֵינֵי *fountains*.

4. A considerable number of masculines form their plural in רַב, while many feminines have a plural in יָם. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father*, plur. אֲבוֹת; שֵׁם *name, masc., plur.* שֵׁמוֹת; on the contrary, מִלָּה *word, fem., plur.* מִלִּים; בִּלְנָה *concubine, fem., plur.* בִּלְנֵים, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *masc.*, קָטָנוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בָּנוֹת *filie*; מַלְכִים *reges*, מַלְכֹת *reginae*.

Rem. 1. In some few words, to the plural form in רַב is added the other termination of the plural יָם (before the genitive יָם, comp. § 89, 2), or that of the dual יָם; e. g. גֹּבַהּ *height*, plur. גֹּבוֹת, construct state גֹּבוֹתָי; מִן רֹאשׁוֹתָי הָאֵל *from at the head of Saul*, 1 Sam. xxvi. 13; חוֹמָה *wall*, plur. חוֹמוֹת, dual חוֹמָתַי *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in רַב (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אֲנָשִׁים *men* (the Ethiopic has the singular, *mēt*, man); some of them with the sense of the singular (§ 108, 2), as פָּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פָּנִים means also *faces*, Ez. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is יָם, appended to the singular; as יָדַיִם *both hands*, יָמִיִם *two days*. The original feminine ending *ath* is always retained here, with long *a* in an open syllable; as יָדָתָא

lip, שָׁפָתַי *both lips*; from feminines with the ending תַּי, e. g. שָׁפָתַי, the Dual has the form שָׁפָתַי *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the *segbolate* forms (§ 84, 11); as רַגְלַי *foot, plur.* רַגְלַי, *dual* רַגְלַי; but also רַגְלַי (along with רַגְלַי) from קֶרֶן *horn*, לֶחַי from לֶחַי *cheek*.

Rem. 1. Unusual forms of the dual, mostly found only in proper names: a) יָדַי (as in Chald.) and contracted יָדַי, as יָדַי Gen. xxxvii. 17 and יָדַי 2 Kings vi. 13 (name of a place, prop. *two wells*); b) יָדַי and יָדַי, as יָדַי, יָדַי (proper names), יָדַי two in the combination יָדַי יָדַי *twelve*; c) יָדַי (cast off), יָדַי Ez. xiii. 18, probably also יָדַי (double window) Jer. xxiii. 14.

2. The words יָדַי *water*, יָדַי *heaven*, יָדַי or יָדַי *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms יָדַי, יָדַי; the third is a protracted form for the older יָדַי, comp. the shorter form יָדַי Ps. lxxvi. 3, and the Chaldees יָדַי.

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַי *both hands*, יָדַי *both ears*, יָדַי *teeth* (of the two rows), יָדַי *pair of shoes*, יָדַי *pair of scales*; or at least are conceived as forming a pair, as יָדַי *two days* together, *biduum*, יָדַי *two years* (in succession), *bien nium*, יָדַי *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. יָדַי שֵׁשׁ *six wings* Is. vi. 2, Ez. i. 6, יָדַי *all knees* Ez. vii. 17, יָדַי *cymbala* Extra iii. 10, יָדַי *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (*Rem.*).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in תַּי, noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo, ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual see *Grimm's d. Gramma.* i. 8. 114, 2 *Ausg.*

* See *Glossol Thesaurus Ling. Hebrew.* p. 628.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings** no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as *genitive* serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the *genitive*), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e. g. דָּבָר דְּאֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word, landlord, fruit-tree*); יָד הַמֶּלֶךְ *hand of the king*; דְּבָרִים דְּבָרֵי הָעָם *words of the people*. Thus in Hebrew, the noun which stands *before a genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a *genitive* is said to be in the *absolute state*.

Such words are often connected by *Maqqephâ* (§ 15, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *constr. state* see the Syntax §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

- a) in place of the plural and dual terminations יִם and יָם, it has always (by throwing off the *m*) simply ך (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פָּרֹחַ *the horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הָאִישׁ *the eyes of the man*;
- b) the original *fem. ending* ת is always retained in this connection with the *genitive* (instead of תֵּן which has become the

* On some traces of obsolete *case-endings*, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מְלִיקָה *queen*, מְלִיקַת שֶׁבַע *queen of Sheba*. When the same word has also the termination מֶלֶךְ, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- ε) nouns in מֶלֶךְ from verbs מִלַּךְ (§ 85, V) form their *construct state* in מֶלֶךְ; but nouns in מֶלֶךְ change this termination to מֶלֶךְ. Exs. מֶלֶךְ, *constr.* מֶלֶךְ *seer*; חַיִּים, *constr.* חַיִּים *life*; and so also נָחַל, *constr.* נָחַל *valley*.

On the endings מֶלֶךְ and מֶלֶךְ in the *construct state*, see § 90.

Rem. The liquid sound of מ was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quint. Inst. Orat. IX. 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramean, as well as in the plural ending נִי of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *e* (§ 7, 1 and § 9, 6). Instead of this מֶלֶךְ the Syrian still retains מֶלֶךְ, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example מֶלֶךְ מֶלֶךְ Is. xx. 4 also belongs here (according to others Judges v. 15). The *dual* ending מֶלֶךְ obviously arose from מֶלֶךְ.

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

מֶלֶךְ *local*; מֶלֶךְ and מֶלֶךְ as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without role and with no distinction of the endings (*Wallin*, in *Zeitschrift der d. morgenl. Gesellsch.* Bd. V. 1851, S. 9.). Even in the Semitic inscrip-

* The so-called *paragogic letters*.—Ta.

tions, their regular use is found already impaired (*Beer*, *Studia Asiatica*, III. 1840, p. xviii; *Tsch.* in *Zeitschr. der d. m. G. Bd. III.*, S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (*thy uncle*, nominative) is heard also for 'ammick (*gen.*) and for 'ammak (*accus.*). The *Æthiopic* has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *construct state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending ה־, appended to substantives, is the one most clearly retained in Hebrew. It is used,

- a) most frequently, to express *direction to, motion towards*;* e. g. יָמָּה towards the sea, westward, צָפֹנָה towards the north, northward, אֲשִׁירָה to Assyria, בָּבֶלָה to Babylon, אֶרֶצָה to the earth, בָּיְתָה homeward, גִּזְרָה to Gaza (from גִּזָּה) *Judg.* xvi. 1; with the article, הַהָרָה to the mountain, הַבֵּיתָה into the house, הָאֶתְלָה to, or into, the tent [*Gen.* xviii. 6, xxiv. 67]; with the plural, כַּשְׁדִּיָּה to the Chaldeans, הַשְׁמַיִתָה towards the heavens; even with the *construct state* followed by a genitive, בֵּיתָה יוֹסֵף into the house of Joseph, מִדְבָּרָה דַּמַּשְׁק towards the wilderness of Damascus, מִזְרְחָה שֶׁשֶׁשׁ (with the tone, an exception to the rule) towards the rising of the sun, eastward;
- b) sometimes in a weaker sense of the ה־, with only a general direction to the place where an object is,† as בָּבֶלָה at Babylon *Jer.* xxix. 15, זִבְלָה in the habitation *Hab.* iii. 11; camp. also שָׁמָּה there *Jer.* xviii. 2 (oftener thither);
- c) the significance of the ending ה־ is still more obscured, when a preposition is prefixed to the word, as לְתַּאֲלָה to the world below *Ps.* ix. 18, לְמַעְלָה upwards, בְּנוֹנָה in the south *Josh.* xv. 21, מִבְּבֶלָה from Babylon *Jer.* xxvii. 16, אֶפְקָה אֶד אֶפְקָה unto Aphak *Josh.* xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ה־ *local*); but there is also, rarely, a reference to *time*, as perhaps in זֶהָ now, at this time (from זָה), הַיְיִמָּה from year to year. Peculiar is the form הַיְיִלָּה, prop. *ad profanum!* = *absit!* We have the *accusative of the object* (though bordering on the local reference) in אֶרֶצָה זָבֻלָה

* See, on this signification of the accusative, the *Syntax*, § 118, 1.

† So also the accusative without this form, § 118, 1.

and אֶתְּךָ יִשְׂרָאֵל Is. viii. 23, הַשִּׁשְׁלִית Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in *anastrophe* forms the helping vowel becomes *Sh'ra* (§ 93, 6), and also the *Chirey* in שִׁשְׁלִית. The ending ה־ is itself sometimes shortened to ה־ as נֹבֶה to *Nob* 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative ה־ seem to correspond to Arabic case-endings; viz. ך־ for the *genitive*, and ם־ (also ם־ in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

- a) The ending ך־ is not very unfrequent in the *construct state*, and commonly has the tone. Exs. לִזְבִּי הַצֹּאן forsaking the flock Zech. xi. 17, שֹׁכֵנִי סִסְיָה dweller in the thorn-bush Deut. xxxiii. 16; with the feminine, נִבְזָזִי לַלַּיְלָה stolen by night Gen. xxxi. 39 (in prose), מְלֹאצִּי מִשְׁפָּט plena justitia Is. i. 21, אַחֲרֵי מַלְכֵי־מֶלֶךְ after the manner of Melchizedek Ps. cx. 4; oftener with a preposition following (comp. § 116), as רִבְיָה אֶתֶר לְכָן mistress among the nations Lam. i. 1, אֶתֶר לְכָן binding to the vine Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5-9, and other passages; so also with many particles, which are strictly nouns in the *construct state*, as זֵלָהּ (= זֵלָהּ) besides, מִן (= מִן) from, בְּלֹא not, and in compound names, as מֶלֶךְ־יְרֵמְיָה (i. e. king of righteousness), אֱלֹהֵי־יְרֵמְיָה (man of God), חֵסֶד־יְרֵמְיָה (favor of God), and others; comp. the Punic name Hannibal, i. e. חֵסֶד־בַּאֵל (favor of Baal).
- b) The ending ם־ is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, הַחַיָּוִת אֶרֶץ the beasts of the earth for הַחַיָּוִת אֶרֶץ (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e. g. the *fen.* termination ה־, with the nouns in connection with a following *genitive* (§ 89. 2, 3), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; still other examples, בֶּן־בְּעוֹר *the son of Beor* Num. xxiv. 3, 15, מַעְיֵן מַיִם *fountain of water* Ps. cxiv. 8, and perhaps נַפְשׁוֹ הַלֵּל *the soul of the sluggard* Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Patach* of the feminine ending ָ sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

Rem. The relation of case being entirely lost in the terminations ָ and ִ , they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination ִ (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi, &c.*); in the plural endings *ān* and *hā* of the modern Persian, lie ancient *case-endings*, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in אָבִי , אָמִי , אָבִי (*constr. state* of אָב *father*), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אָבִי , אָמִי , a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אָבִי , the Heb. אָבִי (אָבִי), אָמִי (אָמִי); and hence, the more readily, the occurrence of both the forms אָבִי and אָבִי , אָמִי and אָמִי .

§91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, *b*), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92-95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

Singular.			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אָנֹכִי, in pause } \text{אֲנִי} \\ f. \text{אָנֹכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} thy. \\ \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{אַנְכֵנוּ} \\ f. \text{אֲנֵינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} your. \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{הוּא, הִוא, הֵוא, הִי, הֵי} \\ f. \text{הִיא, הֵיא, הִיא} \end{array} \right\}$	$\left\{ \begin{array}{l} his. \\ her. \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{הֵמָּה, poet. הֵמָּה} \\ f. \text{הֵנָּה, הֵנָּה, הֵנָּה} \end{array} \right\}$	$\left\{ \begin{array}{l} their. \end{array} \right\}$

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֲנִי, אָנֹכִי and $\text{אָנֹכִי, אָנֹכִי, אָנֹכִי, אָנֹכִי, אָנֹכִי, אָנֹכִי}$. But nouns ending in אֵל and אֵל (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3d sing. הוּא, הִוא (contracted from הוּאֵה), *fem.* הִיא , and 3d plur. $\text{הֵמָּה, הֵמָּה, הֵמָּה}$, and here *e* is very rare (e. g. הֵמָּה his light Job xxv. 3) except with nouns in אֵל , (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as הֵמָּה his field, הֵמָּה her aspect, הֵמָּה her field; on the contrary הֵמָּה, הֵמָּה are the customary forms, while הֵמָּה, הֵמָּה are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing. 2d pers. m. אַתָּה , e. g. אַתָּה thy hand Ps. cxxxix. 5; *fem.* אַתְּ Ez. v. 12, אַתְּ Pa. ciii. 4, once אַתְּ Nah. ii. 14 (in several MSS. אַתְּ , אַתְּ prob. = אַתְּ), also אַתְּ Is. xxii. 1.—3d pers. הוּא , e. g. in the frequent הוּא Gen. ix. 21; xii. 8; xlii. 3; xxxv. 21; הוּא 2 Kings xix. 23, for which we find הוּא Is. xxxvii. 24, הוּא Gen. xlix. 11 (*Keri* הוּא).

Plur. 1st pers. אֲנֵינוּ , as אֲנֵינוּ Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10.—2d pers. אַנְכֵנוּ Ez. xxiii. 48, 49.—3d pers. m. הֵמָּה 3 Sam. xxiii. 6 for הֵמָּה (whence also, by contraction, the usual form הֵמָּה). *Fem.* הֵנָּה 1 Kings vii. 37, הֵנָּה Gen. xli. 21, הֵנָּה Ruth i. 19, elsewhere chiefly in pause; הֵנָּה also is rare (Is. iii. 17), usually הֵנָּה .

2. When suffixes are appended to the plural *masc.* in אֵינוּ and the dual in אֵינוּ , these endings must take the form of the construct state in אֵינוּ (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

Singular			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אָנֹכִי} \\ f. \text{אָנֹכִי} \end{array} \right\}$	$\left\{ \begin{array}{l} thy. \\ \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{אַנְכֵנוּ} \\ f. \text{אֲנֵינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} your. \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{הוּא, poet. הֵמָּה} \\ f. \text{הִיא} \end{array} \right\}$	$\left\{ \begin{array}{l} his. \\ her. \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{הֵמָּה, poet. הֵמָּה} \\ f. \text{הֵנָּה} \end{array} \right\}$	$\left\{ \begin{array}{l} their. \end{array} \right\}$

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סוֹסֵי הָיָה, סוֹסֵי נָגַד, סוֹסֵי כֶּסֶם; in some it takes *Seghol* in place of *Tsere*, as סוֹסֵי הָהָה, סוֹסֵי הָהָה; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוֹסֵי from י־סוֹסֵי, סוֹסֵי from י־סוֹסֵי (comp. § 28, 4), סוֹסֵי *sūsai* contracted from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. הָיָה for הָיָה *thy ways* Ex. xxxiii. 13, הָיָה for הָיָה *his friends* Job xlii. 10, הָיָה after *their kinds* Gen. i. 21. This is most frequent in the *suff.* 3d pers. m. *sing.* which is very often written י־, but is almost always changed in the *K'ri* to י־; e. g. הָיָה *his arrows* Ps. lviii. 8, *K'ri* הָיָה.

2. Unusual forms; *sing.* 2d pers. f. י־ Eccles. x. 17, י־ Pa. ciii. 3, 4, 5; 3d pers. m. י־ (a strictly Chaldee form) Pa. cxvi. 13; 3d fem. י־ Ex. xli. 15.—*Plur. fem.* י־ Ex. xiii. 20, י־ Ex. xl. 16, י־ Ex. i. 11.

3. On י־ see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that *suffix-forms* with the plural ending י־ were attached to the feminine plural in הָיָה, thus making a twofold designation of the plural; e. g. סוֹסֵי הָיָה, סוֹסֵי הָיָה, סוֹסֵי הָיָה.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending הָיָה, as סוֹסֵי הָיָה Ps. cxxxii. 12, סוֹסֵי הָיָה Deut. xxviii. 59; indeed, with the 3d plur. this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתָם, as also שְׁמוֹתָם *their names*, שְׁמוֹתָם.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending הָיָה in the singular, appears the ending of the *construct state*, viz. הָיָה. Its *Pattach* is retained before כֶּסֶם, כֶּן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

* See an analogous case in § 87, 4, Rem. 1. Comp. the double feminine ending in § 80, Rem. 2, f.

		Masculine Noun.		Feminine Noun.
		SINGULAR.		
		סוּס equus.		סוּסָה equa.
SING. SUPP.	1 c.	סוּסִי equus meus.		סוּסָהִי equa mea.
	2 m.	סוּסְךָ equus tuus.		סוּסָהְךָ equa tua.
	2 f.	סוּסֶיךָ equus tuus, f.		סוּסָהֶיךָ equa tua, f.
	3 m.	סוּסֵי equus ejus (sui).		סוּסָהֵי equa ejus (sua).
PLUR. SUPP.	3 f.	סוּסֵי equus ejus (sui), f.		סוּסָהֵי equa ejus (sua), f.
	1 c.	סוּסֵינוּ equus noster.		סוּסָהֵינוּ equa nostra.
	2 m.	סוּסֵיכֶם equus vester.		סוּסָהֵיכֶם equa vestra.
	2 f.	סוּסֵיכֶן equus vester, f.		סוּסָהֵיכֶן equa vestra, f.
PLUR. SUPP.	3 m.	סוּסֵיהֶם equus eorum (sui).		סוּסָהֵיהֶם equa eorum (sua).
	3 f.	סוּסֵיהֶן equus earum (sui).		סוּסָהֵיהֶן equa earum (sua).
		PLURAL.		
		סוּסִים equi.		סוּסוֹת equæ.
SING. SUPP.	1 c.	סוּסִי equi mei.		סוּסוֹתִי equæ meæ.
	2 m.	סוּסֶיךָ equi tui.		סוּסוֹתֶיךָ equæ tuæ.
	2 f.	סוּסֵיךָ equi tui, f.		סוּסוֹתֵיךָ equæ tuæ, f.
	3 m.	סוּסֵי equi ejus (sui).		סוּסוֹתֵי equæ ejus (sua).
PLUR. SUPP.	3 f.	סוּסֵי equi ejus (sui), f.		סוּסוֹתֵי equæ ejus (sua), f.
	1 c.	סוּסֵינוּ equi nostri.		סוּסוֹתֵינוּ equæ nostræ.
	2 m.	סוּסֵיכֶם equi vestri.		סוּסוֹתֵיכֶם equæ vestræ.
	2 f.	סוּסֵיכֶן equi vestri, f.		סוּסוֹתֵיכֶן equæ vestræ, f.
PLUR. SUPP.	3 m.	סוּסֵיהֶם equi eorum (sui).		סוּסוֹתֵיהֶם equæ eorum (sua).
	3 f.	סוּסֵיהֶן equi earum (sui).		סוּסוֹתֵיהֶן equæ earum (sua).

192.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in the noun are caused, a) by a following genitive; b) by pronominal suffixes; c) by the plural and dual endings, to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

a) When the tone is moved forward only one place. This effect is produced by most of the suffixes for singular nouns (סוּסִי, סוּסְךָ, סוּסֶיךָ; סוּסֵי, סוּסֵיךָ, סוּסֵיךָ; סוּסֵי, סוּסֵיךָ, סוּסֵיךָ), and by the plural and dual terminations; as סוּסֵיךָ word, סוּסֵיךָ my

word, plur. *קנף*; *קנפים* wing, dual *קנפֿים* wings; *אויב* enemy, *אויבֿי* my enemy, *אויבֿים*. Such is also the effect of the light suffixes for plural nouns,* as *אֶבֶר*, *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ*, e. g. *אֶבֶר־יָ*, *אֶבֶר־יָ*.

- 2) When the tone is moved forward two places; as in the plural construct state, and when the grave suffixes are appended to the plural (*אֶבֶר־יָ*, *אֶבֶר־יָ*). There is here a greater shortening of the vowels (if mutable), e. g. *אֶבֶר־יָ* words of the people; *אֶבֶר־יָ* your words; *אֶבֶר־יָ* their words.

In singulars, as the tone is on the penultima, there is still another distinction. The appended suffix has less effect than the (graver) plural ending *אֶבֶר־יָ*, *אֶבֶר־יָ*: the former leaves the chief vowel still under the first letter, as *אֶבֶר־יָ*; the latter takes in its place a vocal *Sh'ea*, and *Qamets* under the second stem-letter, as *אֶבֶר־יָ*. Comp. § 93, 6.

- c) When a half-syllable with vocal *Sh'va* precedes the pronominal suffix; as with *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ*; also with *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ* (for which we have far more frequently *אֶבֶר־יָ*, *אֶבֶר־יָ*). Of these the first is a light suffix, and regularly affects the tone in just the same manner as *אֶבֶר־יָ*, e. g. *אֶבֶר־יָ*, *אֶבֶר־יָ*, *אֶבֶר־יָ*. The others are grave suffixes, and have more effect in shortening the vowels, *אֶבֶר־יָ*, &c., as is shown in the Paradigms. A similar effect is seen in the construct state of the singular number, as *אֶבֶר־יָ*; *אֶבֶר־יָ* (from *אֶבֶר־יָ*).

3. The vowel-changes in feminine nouns (§ 95) are less considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this internal inflection of the noun, are based on the principles laid down in §§ 23-29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, *foot*).—There is this marked difference between the vowel-changes in the verb and the noun: viz. that in the verb, the second of two changeable vowels mostly disappears (*אֶבֶר־יָ*, *אֶבֶר־יָ*), in the noun the first (*אֶבֶר־יָ*, *אֶבֶר־יָ*); comp. § 27, 3.—Changes of consonants are very few, and occur only in Parad. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the Masculines (§ 93), and then of the Feminines (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the Feminine (§ 94).

* On the light and grave suffixes, see Note, pp. 166 and 167.

Paradigms of

	I.	II.	III.	IV.
	(without change.)			n.
<i>Sing. absol.</i>	סִיס	עִלָּם	פִּקֵּד	דְּבַר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סִיס	עִלָּם	פִּקֵּד	דְּבַר
<i>light suff.</i>	סִיסִי	עִלָּמִי	פִּקֵּדִי	דְּבַרִי
<i>grave suff.*</i>	סִיסְכֶם	עִלָּמְכֶם	פִּקֵּדְכֶם	דְּבַרְכֶם
<i>Plur. absol.</i>	סִיסִים	עִלָּמִים	פִּקֵּדִים	דְּבָרִים
<i>constr.</i>	סִיסִי	עִלָּמִי	פִּקֵּדִי	דְּבַרִי
<i>light suff.</i>	סִיסִי	עִלָּמִי	פִּקֵּדִי	דְּבַרִי
<i>grave suff.</i>	סִיסִיכֶם	עִלָּמִיכֶם	פִּקֵּדִיכֶם	דְּבַרִיכֶם
<i>Dual absol.</i>	יָמִינִים	מִלָּחִימִים	שָׁבָעִים	כַּנְפַּיִם
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כַּנְפֵּי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נָעַר	נֶפֶח	מַעַל	מָוֶת	זֵית
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נָעַר	נֶפֶח	מַעַל	מָוֶת	זֵית
<i>light suff.</i>	נָעָרִי	נֶפֶחִי	מַעְלִי	מָוֶתִי	זֵיתִי
<i>grave suff.</i>	נָעָרְכֶם	נֶפֶחְכֶם	מַעְלִיכֶם	מָוֶתְכֶם	זֵיתְכֶם
<i>Plur. absol.</i>	נָעָרִים	נֶפֶחִים	מַעְלִים	מָוֶתִים	זֵיתִים
<i>constr.</i>	נָעָרִי	נֶפֶחִי	מַעְלִי	מָוֶתִי	זֵיתִי
<i>light suff.</i>	נָעָרִי	נֶפֶחִי	מַעְלִי	מָוֶתִי	זֵיתִי
<i>grave suff.</i>	נָעָרִיכֶם	נֶפֶחִיכֶם	מַעְלִיכֶם	מָוֶתִיכֶם	זֵיתִיכֶם
<i>Dual absol.</i>	נְעָרִים				עֵינַיִם
	(saddle)				(eyes)
<i>constr.</i>	נְעָרֵי				עֵינֵי

* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for sing. nouns, כֶּם, כִּי, רָם, נָךְ (but not כִּי, כֶּם, כִּי, כֶּם).

Masculine Nouns.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָכָם (wise)	זָנוּךְ (slander)	כְּתֹף (shoulder)	חֲצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
חָכָם	זָנוּךְ	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חָכְמִי	זָנוּכִי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמָם	זָנוּכָם		חֲצֵרָם	מַלְכָּם	סִפְרָם	קֹדֶשָׁם
חָכְמִים	זָנוּכִים		חֲצֵרִים	מַלְכִּים	סִפְרִים	קֹדֶשִׁים
חָכְמִי	זָנוּכִי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמִי	זָנוּכִי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמִיכֶם	זָנוּכֵיכֶם		חֲצֵרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדֶשֵׁיכֶם
חָכְמָיוֹם	זָנוּכָיוֹם			מַלְכָּיוֹם	סִפְרָיוֹם	קֹדֶשָׁיוֹם
(hips)	(thighs)			(feet)	(two sides)	(loins)
חֲקָצִי				רַגְלִי		מִחְצִי

VI.	VII.		VIII.			IX.
L.	a.	b.	a.	b.	c.	
פֶּרִי (fruit)	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אִם (mother)	חֵק (statute)	חֵקֶה (mer)
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵקֶה
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵקֶה
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵקֶה
פֶּרִיכֶם	אֹיֵבֶיכֶם	שֵׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֻקֵּיכֶם	חֻקֵּיכֶם
פֶּרִיָּם	אֹיֵבֵיָּם	שֵׁמוֹתָם	יָמֵיהֶם	אִמּוֹתָם	חֻקֵּיהֶם	חֻקֵּיהֶם
(granules)	אֹיֵבֵי	שֵׁמוֹת	יָמֵי	אִמּוֹת	חֻקֵּי	חֻקֵּי
	אֹיֵב	שֵׁמוֹת	יָמֵי	אִמּוֹת	חֻקֵּי	חֻקֵּי
	אֹיֵב	שֵׁמוֹת	יָמֵי	אִמּוֹת	חֻקֵּי	חֻקֵּי
	אֹיֵבֵיכֶם	שֵׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֻקֵּיכֶם	חֻקֵּיכֶם
חֻקֵּיהֶם	מִאֲזֵינָם		אֲזֵינָם	טֵנִים		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מִאֲזֵינִי		אֲזֵינִי	טֵנִי		

and for plur. nouns, חֻקֵּי, יָמֵי, אִמֵּי, אֲזֵינֵי (but not יָמֵי). The others are called light suffixes.

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. *חֶרֶב* sword; with only this distinction, that they commonly take the plural ending *וֹת*; e. g. plur. absol. *חֶרֶבוֹת*, construct state *חֶרְבוֹת*, where with suffixes the more perfect shortening always remains, as seen in the Paradigms of feminine nouns, § 94;
- b) that in the plural, all light suffixes are attached to the absolute, and grave suffixes to the construct state.

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, *עִיר* city, *קוֹל* voice, *לְבוֹשׁ* garment, *זְרוֹעַ* arm; § 25, 2, *עֹמֵם* for *עָמַם* standing up, *זָר* for *זֵר* stranger; § 25, 3, *הֶבֶר* here, *צַדִּיק* righteous, *רַחֵם* merciful, *הַמָּחִית* destruction; § 35, 4, *חַסֵּד* for *חֶסֶד* for *חֶסֶד* horsemanship. Here belong, therefore, the classes of verbal nouns given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a mutable *Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. *יָד* hand, *כֹּכַב* star, *סָדֵד* wilderness.

With the suffix *וֹת* there is the normal shortening, as in *סִדְדָּוֹת*; but *יָד* becomes *יָדָיו* (for *יָדָיו*), and *כֹּכַב* becomes *כֹּכָבָיו*; see § 27, Rem. 2, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like *חֶסֶד*, *חֶסֶד* (§ 84, Nos. 6, 13), *חֶסֶד* as Part. of verbs *חָסַד*, &c. Derivatives from verbs *חָסַד* also commonly retain their *Qamets*, e. g. *חֶסֶד* assembly, plur. constr. *חֶסְדָּיו*.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tseré* (pretonic vowel, § 26, 3) in the penultima. Exs. *גָּדוֹל* great, *אֲדוֹן* lord, *חָזַק* strong, *אֲמִין*, plur. *אֲמִינִים* faithfulness, *נָשִׁים* feminine.

זָכוֹן *remembrance*. The last two take in the *construct state* the forms זָכוֹן and זָכוֹן.

There are also nouns of this above form, which have a firm *Qamets* before the tone-syllable. Ex. זָרִיץ for זָרִיץ *tyrant*, זָרִיץ for זָרִיץ *diligent* (see *verbal nouns*, § 84, No. 7); also זָרִיץ *chariot-warrior*, plur. זָרִיצִים, Ex. xiv. 7. Many are not uniform in this respect; e. g. זָכוֹן *week*, see the *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, and with a guttural אָשָׁם *guilt*, רָעָב *famine*.

In like manner are declined nouns of the less frequent form קָדָה, e. g. לֵבָב *heart*, שָׁרֵר *strong drink*; with a guttural, שָׁרֵר *hair*, קָדָה *grape*.

Some nouns of this class take a *segholate* form in the *sing. constr. state*; e. g. צָלָה (*rib*) *constr. state* צָלָה, but also צָלָה 2 Sam. xvi. 13; and so זָרֵר (*foreign*) *constr. state* זָרֵר, זָרֵר Deut. xxi. 10, שָׁרֵר (*hair*) *constr. state* שָׁרֵר and שָׁרֵר, before *Maqqeph* once זָרֵר (for זָרֵר) from זָרֵר *white* Gen. xlix. 12, זָרֵר (*ornament*) *constr. state* זָרֵר and זָרֵר Dan. xi. 20, זָרֵר (*smoke*) *constr. state* זָרֵר and זָרֵר Ex. xix. 18 (comp. No. V. and זָרֵר together with זָרֵר § 84, No. 10 and 11). *Qamets* is immutable in both syllables of תָּרָס (*faber*) for תָּרָס and תָּרָס (*foreman*) for תָּרָס, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Twere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* זָרֵר stands for זָרֵר. Some nouns, however, take the *segholate* form (No. VI.) in the *construct state*; e. g. צָהָר *shoulder*, *constr. st.* צָהָר for צָהָר; זָרֵר *stall*, *constr. st.* זָרֵר for זָרֵר; זָרֵר *thigh*, *constr. st.* זָרֵר for זָרֵר. Still more rare is the occurrence of both forms, as זָרֵר (*heavy*) *constr. st.* זָרֵר Ex. iv. 10 and זָרֵר Is. i. 4; זָרֵר (*uncircumcised*) *constr. st.* זָרֵר and זָרֵר.

Rare exceptions are forms like אָבֵל Pa. xxxv. 14 (followed by *Maqqeph*) *constr. state* of אָבֵל *mourning*. Other examples of the first kind are: זָרֵר (*peg*), זָרֵר *neighbor*, זָרֵר (*ated*) *constr. state* זָרֵר *short*.

Some nouns of this form retain their *Twere* in the *plur. constr. state*; e. g. זָרֵר (*sleeping*) *plur. constr. state* זָרֵר; so also אָבֵל *mourning*, זָרֵר *rejoicing*, זָרֵר *forgetting*, זָרֵר *desiring*.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*a, i, e*) under the first stem-letter; e. g. מַלְכִּי, מַלְכֵּי, מַלְכֵּי. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. מַלְכֵּי (*king*) plur. מַלְכֵּי. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from feeble stems לָ and לָ; and under *i* a derivative from a verb לָ. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. In the form מַלְכִּי (for מַלְכִּי, § 27, Rem. 2. c) appears the original *A* of the first syllable not only before suffixes, as in מַלְכִּי, but also mostly in pause (§ 29, 4), e. g. מַלְכִּי in pause מַלְכִּי, and before מַלְכִּי local (§ 90, 1) as מַלְכִּי. In the Septuagint, also, proper names like מַלְכִּי, מַלְכִּי are regularly written with *A* in the first syllable, as מַלְכִּי, מַלְכִּי. The word מַלְכִּי, with the article, is constantly written מַלְכִּי; derivatives from verbs לָ also take *Qamets* for their first vowel, as מַלְכִּי. The word מַלְכִּי valley has the original monosyllabic form. Many of these segholates retain the *Seghol* of the first syllable in pause, e. g. מַלְכִּי, מַלְכִּי, מַלְכִּי; on the contrary, מַלְכִּי, מַלְכִּי, מַלְכִּי. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form מַלְכִּי; e. g. מַלְכִּי grave (in pause מַלְכִּי), plur. constr. מַלְכִּי; מַלְכִּי womb, מַלְכִּי; מַלְכִּי garment, מַלְכִּי (*high'uthi*), varying from the usual form מַלְכִּי, the *Daghesk* required by rule in מַלְכִּי being omitted in this word; מַלְכִּי righteousness, מַלְכִּי; מַלְכִּי sacrifice, מַלְכִּי. In some words, both forms occur, as מַלְכִּי child, מַלְכִּי Hos. i. 2 and מַלְכִּי Is. lvii. 4.

Nouns of the form מַלְכִּי, when their third stem-letter is a guttural, are sounded as מַלְכִּי sacrifice, מַלְכִּי seed, מַלְכִּי rock; when the second stem-letter is a guttural, as מַלְכִּי brook, מַלְכִּי (see Parad. d), seldom like מַלְכִּי bread. It is to be observed, moreover, that in the hard combination (viz. where the second radical has quiescent *Sh'va*, and the third radical would take *Daghesk* less, as in מַלְכִּי) simple *Sh'va* may be retained

here also, as in *הָהָרִים*; on the contrary, the forms corresponding to *הָהָרִים* (§ 21, 2, a) are always pointed as *הָהָרִים*, *הָהָרִים*.

2. The form *הָהָרִים* (b, c), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the plur. constr.; e. g. *הָהָרִים* calf, *הָהָרִים*. The monosyllabic form appears in *הָהָרִים*. With *הָהָרִים* local, *There* is retained, as *הָהָרִים* from *הָהָרִים* the East. Examples of this form are: *הָהָרִים* staff, *הָהָרִים* row, *הָהָרִים* delight.

3. The form *הָהָרִים* (c) in connection with suffixes takes also *Qibbuts*, but rarely; e. g. *הָהָרִים* greatness, *הָהָרִים* Pa. cl. 2. Like *הָהָרִים* *poor'khem* is formed also (without a guttural) *הָהָרִים*, from *הָהָרִים* pestilence Hos. xiii. 14. — From *הָהָרִים* (letter f) occurs also with suff. *הָהָרִים* (not from *הָהָרִים*) Is. i. 31, and so also *הָהָרִים* Is. lii. 14 for *הָהָרִים* 1 Sam. xxviii. 14, where the *Qamets-chatuph* (supported by *Althegeh*) is protracted to a long vowel; comp. § 62, Rem. 4.

In the plural absolute, but few nouns have the form in the Paradigm with *Chateph-Qamets* under the first radical, e. g. *הָהָרִים* months, *הָהָרִים* gazelles, *הָהָרִים* ways; most nouns take simple *Sh'va*, as *הָהָרִים* from *הָהָרִים* morning, hence *הָהָרִים* from *הָהָרִים* spear, hence *הָהָרִים* with *Qamets-chatuph*, but also *הָהָרִים* from *הָהָרִים* thick; two have in the plur. abs. *Qamets-chatuph*, as *הָהָרִים* (*yo-dha-shim*), hence also with light suff. *הָהָרִים*, *הָהָרִים*, *הָהָרִים* (but also *הָהָרִים*, and with the article always *הָהָרִים* with *Chateph-Qamets*), and *הָהָרִים* (*shu-ra-shim*) roots, with light suff. *הָהָרִים*, *הָהָרִים*, from *הָהָרִים* (see § 9, Rem. 2). The word *הָהָרִים* has, by a Syriacism, *הָהָרִים* for *הָהָרִים*, with light suff. *הָהָרִים*, *הָהָרִים* (see § 23, 4, Rem. 2); but with a preposition and the article *הָהָרִים*, constr. state and with grace suff. *הָהָרִים*, *הָהָרִים*. With *הָהָרִים* local the *Cholem* is retained, as *הָהָרִים* towards the tent.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§ 84, No. 10); as *הָהָרִים* shoulder, with suff. *הָהָרִים* *Infia*, *הָהָרִים*; *הָהָרִים*; *הָהָרִים*; *הָהָרִים* (so usually with the *Inf*, omitting *Dag. lena* in the third radical, not as *הָהָרִים*).

5. Only derivatives from verbs *הָהָרִים* and *הָהָרִים* change their form in the sing. constr. state (by contraction of the diphthongs *ay* and *ay* into *o* and *e*, § 24, 3, b and Note *) as *הָהָרִים* prop. *mauth*, *mauth*, contracted *הָהָרִים*. Before *הָהָרִים* local this contraction does not take place; e. g. *הָהָרִים*; *הָהָרִים* (except in the constr. state, as *הָהָרִים* *הָהָרִים*). The middle radical sometimes appears as a consonant in the plur. abs., as *הָהָרִים* from *הָהָרִים* he-goat, *הָהָרִים* fountains from *הָהָרִים*; and even in some words, where by contraction it has become a vowel in the ground-form, as *הָהָרִים* or, plur. *הָהָרִים*; *הָהָרִים* pot, plur. *הָהָרִים*; *הָהָרִים* street, plur. *הָהָרִים*.

6. Of *segholates* from verbs *הָהָרִים* there are also properly three classes, distinguished by the A, E, and O sounds (§ 85, V. 11). E. g. *הָהָרִים* lion, *הָהָרִים* cheek, *הָהָרִים* sickness; in pain, *הָהָרִים*, *הָהָרִים*, with suffixes, *הָהָרִים*, *הָהָרִים*; in the plur. and dual, *הָהָרִים*, *הָהָרִים*, *הָהָרִים*. In the plural, some nouns take *h* instead of *h*, an account of the preceding A sound (§ 24, 3, c); as *הָהָרִים* gazelle, plur. *הָהָרִים*; *הָהָרִים* simple, plur. *הָהָרִים*.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַב, not קָטַבְּ), and those in *Piel* and *Hithpa'el*, the form קָטַבְּ (§ 84, No. 9), and several others, e. g. מַטְבֵּל *staff*, מֵצֵד *time*, צְרָפֵד *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Pattach* in the constr. state (as in Parad. V.); e. g. מִסְפָּד mourning, constr. state מִסְפָּד; especially with gutturals, as מִזְבֵּחַ altar, constr. state מִזְבֵּחַ. b) Before suffixes occur such forms as מִצָּה, מִצָּהֶם from מִצָּה sign, or as כִּסֵּא from כִּסֵּא throne, or as מִלְחָמָה. c) In words of one syllable *Tsere* is retained in the plur. absol. as the Paradigm shows; it is also retained in several words which are not monosyllabic, as צְרָפֵד descendants of the third generation, מִצְבֵּי assemblies.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. מַלְאכָה camel, plur. מַלְאכִים, מַלְאֲכִי; אֵלֶּכֶת wheel, plur. אֵלֶּכֶת, אֵלֶּכֶת; גַּלְגַּל wheel, plur. גַּלְגָּלִים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its form, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns, viz. 1) All contracted derivatives of verbs מָצַח (§ 85, II), as מָצַח, מָצַח, מָצַח, &c. and primitives which follow the same analogy, as מָצַח sea, מָצַח mountain, מָצַח fire. 2) Contracted forms, like מָצַח anger (for מָצַח, § 19, 2) with suff. מָצַח, מָצַח daughter (for מָצַח) with suff. מָצַח, מָצַח time (for מָצַח), plur. מָצַח and מָצַח. 3) Denominatives, especially *Patronymic* and *Genitive* forms in מָצַח, as מָצַח Jews, though the forms מָצַח, מָצַח foreigners, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. מָצַח time; 14. מָצַח darkness, מָצַח delight; 15. מָצַח gift, מָצַח plur. מָצַח mountains-peaks; 21. מָצַח red; 30. מָצַח orchard, with suff. מָצַח, מָצַח, plur. מָצַח sacred-writers. But there are also words of all these five forms which do not take *Daghest* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only vocal *SA's* for a union-vowel (as חַיִּים, חַיִּים), the *Dugheh* may be omitted. The same vowel is generally retained, however, except that in words of the form חַיִּים it is more commonly *Qamets-chatuph*.

Patach before the doubled letter is retained in some words, as רַב much, plur. רַבִּים; in others it is shortened into *Chireq*, as רַבִּי moral, רַבִּי.

9. Parad. IX. embraces derivatives from stems לָה (§ 85, V.) which terminate in לָה; as יָפֶה beautiful, רָעָה *seer*, טָרָה *aspect*. Only the changes which affect the final syllable לָה (which is treated very much as in verbs לָה) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending לָה stands for לָה (§ 24, 2. Rem. a, and § 75, 1. Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. חֹבֶלֶת thy covering, Is. xiv. 11 (not thy coverings), חֹבֶלֶת thy cattle Is. xxx. 23, חֹבֶלֶת thy form Cant. ii. 14, חֹבֶלֶת, Dan. i. 15, Gen. xli. 21, חֹבֶלֶת his doing 1 Sam. xix. 4, חֹבֶלֶת my cattle, Ex. xvii. 3, and so also perhaps חֹבֶלֶת my maker Job xxxiv. 10. But with these occur also the forms, in which (as in the Parad.) the לָה falls away, or becomes merged in the union-vowel; as חֹבֶלֶת Gen. xxx. 29, חֹבֶלֶת Gen. xxxi. 18. In the plural, we find also חֹבֶלֶת (from חֹבֶלֶת for חֹבֶלֶת Part. Pual), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination לָה (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light *suffixes* beginning with a vowel (see § 92, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. חַיִּים, fem. חַיִּים. II. מִצְאָה, fem. מִצְאָה outgoing. III. גָּדוֹל great, fem. גְּדוּלָה. IV. נִקְמָה, fem. נִקְמָה vengeance. V. זָקֵן old, fem. זָקֵנָה. VI. מַלְכָּה, fem. מַלְכָּה queen; סֹתֵר, fem. סֹתֵרָה covert; נִשְׂתָּה, fem. נִשְׂתָּה delight; אִמָּה, fem. אִמָּה fowl; נַעֲמָה, fem. נַעֲמָה damsel; מַיָּה, fem. מַיָּה game; לָה (not in use), נִשְׂתָּה wreath. VII. קָטָן, fem. קָטָנָה. VIII. רַב, fem. רַבָּה much; חָזָק, fem. חָזָקָה low; מִדָּה, fem. מִדָּה measure. IX. קָטָן, fem. קָטָנָה end.

2. The ending תָּ shortens the vowel of the preceding syllable in the same manner as תֵּ ;* e. g. קִטְרָה and *constr. state* קִטְרָה *crown*; חֵבֶר *fellow, fem. חֵבֶרֶת*. But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

- a) *Qamets* and *Patach* are both changed to *Seghol*, e. g. חֵרֶם *seal, fem. חֵרֶמֶת*.
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֶשׁ *fem. constr. חֵמֶשֶׁת five*; גֵּדֵר *fem. constr. גֵּדֶרֶת wall*.
- c) The firm and very long vowels (יָ , יִ , יֵ) are changed to the corresponding mutable vowels, e. g. בּוֹשֶׁם *fem. בּוֹשֶׁמֶת shame*; אַשְׁמֹרֶת *night-watch (also אַשְׁמֹרֶת) from the masc. אַשְׁמֹרֶת*; גִּבְרִית *mistress (also גִּבְרִית) from גִּבֹּרִית*.

Hence, for feminine nouns also, there are three segholate forms, תָּ (for תֵּ or תֶּ), תֵּ , and תֶּ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination תָּ (when the word ends with a guttural) always changes the preceding vowel to *Patach*, e. g. מִוֶּדַּע *fem. מִוֶּדַּעַת acquaintance*; דַּעַת *fem. דַּעַת knowledge*; נִחָה *rest, from נָח (not in use)*.

Rem. 1. An unusual form, תָּ for תֵּ , has already been noticed in § 74, *Rem. 3*. Of another kind is the form יִבְרָת for יִבְרָת Gen. xvi. 11 Judges xiii. 5, 7 (like $\text{יִבְרָת} = \text{יִבְרָת}$). As this form, in all the three places where it occurs, stands connected with the 3d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form יִבְרָת Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination תָּ they necessarily omit the doubling of their final stem-letter; hence חֵמֶשׁ *constr. חֵמֶשֶׁת five*; אֶדְדִּישׁ *redlish, plur. אֶדְדִּישִׁים*, but *fem. אֶדְדִּישָׁת*. So דֶּל and דֶּלֶת *door (from דָּלַל)*, רֶשֶׁת *rack, from רָשַׁת*.

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But the exception is accounted for by the fact, that this תָּ is a short ended form of the accented תֵּ ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גִּדְלָה; VII. קִטְלָה; VIII. רִבְּחָה, מִדְּחָה, חֲקָה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.		B.		
	(no vowel changes.)				
<i>Sing. absol.</i>	סִסְחָה	שָׁנָה	שָׁנָה	גִּדְלָה	
	(mare)	(year)	(sheep)	(righteousness)	
<i>constr.</i>	סִסְחָה	שָׁנָה	שָׁנָה	גִּדְלָה	
<i>light suff.</i>	סִסְחָהי	שָׁנָהי	שָׁנָהי	גִּדְלָהי	
<i>grave suff.</i>	סִסְחָהם	שָׁנָהם	שָׁנָהם	גִּדְלָהם	
<i>Plur. absol.</i>	סִסְחָה	שָׁנָה	שָׁנָה	גִּדְלָה	
<i>constr.</i>	סִסְחָה	שָׁנָה	שָׁנָה	גִּדְלָה	
<i>with suff.</i>	סִסְחָהי	שָׁנָהי	שָׁנָהי	גִּדְלָהי	
<i>Dual absol.</i>		סִסְחָהִים	שָׁנָהִים		
		(two)	(two sides)		
<i>constr.</i>		סִסְחָהי	שָׁנָהי		
	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מִלְכָּה	חֲרֻפָּה	חֲרֻפָּה	יִנְקָה	גִּלְגָּלָה
	(queen)	(wreath)	(wreath)	(spear)	(wheel)
<i>constr.</i>	מִלְכָּה	חֲרֻפָּה	חֲרֻפָּה	יִנְקָה	גִּלְגָּלָה
<i>light suff.</i>	מִלְכָּהי	חֲרֻפָּהי	חֲרֻפָּהי	יִנְקָהי	גִּלְגָּלָהי
<i>grave suff.</i>	מִלְכָּהם	חֲרֻפָּהם	חֲרֻפָּהם	יִנְקָהם	גִּלְגָּלָהם
<i>Plur. absol.</i>	מִלְכָּה	חֲרֻפָּה	חֲרֻפָּה	יִנְקָה	גִּלְגָּלָה
<i>constr.</i>	מִלְכָּה	חֲרֻפָּה	חֲרֻפָּה	יִנְקָה	גִּלְגָּלָה
<i>with suff.</i>	מִלְכָּהי	חֲרֻפָּהי	חֲרֻפָּהי	יִנְקָהי	גִּלְגָּלָהי
<i>Dual absol.</i>	מִלְכָּהִים	חֲרֻפָּהִים	חֲרֻפָּהִים	יִנְקָהִים	גִּלְגָּלָהִים
	(two sides)	(double wreath)		(two sides)	(Sennacherib)
<i>constr.</i>	מִלְכָּהי	חֲרֻפָּהי			

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending הִי. E. g. מַלְאָכָה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. מַלְאָכָה. In like manner נֶפֶשׁ *corpse*, נֶפֶשׁ, נֶפֶשׁ; אֵשֶׁת *a wain*, אֵשֶׁת.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in תִּי or תִּי (189, 2, b, § 94, 2). E. g. מַמְלָכָה *kingdom*, constr. state מַמְלַכְתִּי, with suff. מַמְלַכְתִּי; so also תְּפָאֳרָה *ornament*, תְּפָאֳרָה; מִשְׁפָּחָה *family*, מִשְׁפָּחָה.

Qamets is immutable in all nouns like מַמְלָכָה, אֵשֶׁת (§ 84, Nos. 25, 26), constr. state מַמְלַכְתִּי, אֵשֶׁת. *Tsere* is also unchangeable in most verbs of the form מַחֲרִיב *destruction*, מַחֲרִיב *plunder* (§ 84, No. 13); but in others it is mutable, as in מִצְוָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the *segholate* forms (Parad. VI), to which their inflection also is analogous. As מֶלֶךְ forms מַלְכִּים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מַלְכֹּת *queens*; לְבָנִים *lambs*, from לְבָנָה.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs מִצַּח of the form מִצְוָה, מִצְוָה, whose masculine form is מִצְוָה, מִצְוָה. The first syllable of these nouns is immutable, e. g. מִצְוָה, מִצְוָה.

3. To Parad. *D* belong *segholate* nouns formed by the addition of the feminine ending תִּי (§ 94, 2). These correspond, in the inflection of the singular, to masculine *segholates* (§ 93, Parad. VI). To the examples in the Paradigm may be added, מִסְתָּרָה *enclosure*, מִסְתָּרָה *letter*, מִסְתָּרָה *wages*.

Of the form מִסְתָּרָה, which is rare in this class of nouns, אֵשֶׁת *woman*, with suff. אֵשֶׁת, would be an example. The same inflection, however, is exhibited by some words ending in תִּי, viz. those in which this ter

mination takes the place of תָּרַם ; e. g. בָּרַת (for בָּרַת) to bear, with *suff.* לְרַת ; in like manner שָׁבַת (from the *mass.* שָׁב).— מִלְרַת takes with suffixes the form מִלְרַתִּי .

Many nouns of this class borrow their plural from the coexisting form in תָּרַם , תָּרַם (Parad. B); as בִּרְתָּה capital of a column, plur. בִּרְתָּהּ ; מִלְרַת ploughshare, plur. מִלְרַתִּי ; מִלְרַת reproof, plur. מִלְרַתִּי ; אֶסְתֵּר Astarte, plur. אֶסְתֵּרִי .

§96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§78). Compare $\gamma\upsilon\upsilon\eta$, $\gamma\upsilon\upsilon\alpha\iota\chi\acute{o}\varsigma$; $\acute{\upsilon}\delta\omega\varsigma$, $\acute{\upsilon}\delta\alpha\tau\omicron\varsigma$.

אָבִי (as if for אָבָה from אָבָה *) father; *constr. state* אָבִי , with *suff.* אָבִי (my father), אָבִיךָ , plur. אָבוֹת (§87, 4).

אָחִי brother, *constr. state* אָחִי , with *suff.* אָחִי (my brother), אָחִיךָ , plur. *constr. state* אָחִיךָ , plur. *constr. state* אָחִיךָ . All these forms follow the analogy of verbs $\text{נָהַ$, as if נָהַ stood for נָהַת from נָהַת . But the plur. *absol.* is אָחִים with *Dag. forte implicitum* (§22, 1), as if from נָהַת ; hence אָחִי , אָחִיךָ , אָחִיךָ , &c. For the form אָחִי (which is always used instead of אָחִי) see §27, Rem. 2, b.

אֶחָד one (for אֶחָד , also with *Dag. forte implicitum*, see §22, 1, and comp. §27, Rem. 2, b); *constr. state* אֶחָד , fem. אֶחָדָה for אֶחָדָה una (see §19, 2), in pause אֶחָדָה . In one instance, Ez. xxxiii. 30, it takes the form אֶחָדָה (by *aphæresis*, §19, 3), as in Chald. and Syr. Plur. אֶחָדָהּ some.

* As these nouns, though primitives, follow the analogy of verbals (§82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

אחות *sister* (contr. for **אחית**, as if from a masc. **אח** – **אח**) plur. **אחיות**, with suff. **אחיותי** (from a sing. **אחיה**, fem. from **אחי**), also **אחיותיך** (as if from a sing. **אחיה**).

איש a man, a softened form of **אנש**, **אנש** (§ 19, 5, Rem.); in the plural it has very seldom **אנשים**, the usual form being **אנשי** (from **אנש**), constr. **אנשי**. Comp. **אשה**.

אמה maid-servant, plur. (with **ה** as consonant) **אמהות**, **אמהות**. Comp. in Aram. **אבתן** fathers, and similar cases.

אשה woman (for **אנשה**, fem. from **אנש**, see **איש**), constr. state **אשת** (fem. from **איש**, with **e** for **i**); with suff. **אשתי**, **אשהך**, plur. **נשים**, abbreviated from **אנשים**, constr. **נשי**.

בית house (perhaps a softened form from **בנת** (בנת), § 19, 5, Rem.), derivative of **בנה** to build (like **δῶμος** from **δέμω**), constr. state **בית**, plur. **בתים** bot-tim (perhaps a contr. of **בנתים** from another sing. **בנ** for **בנת**, like **בנ** for **בנת**).

בן son (for **בנת**, from **בנת**), constr. state **בן**, seldom **בנ**, once **בני** (§ 90, 3, a) Gen. xlix. 11, and **בני** (§ 90, 3, b) Num. xxiv. 3, 15. With suff. **בני**, **בנה**; plur. **בנים** (as if from **בן**, for **בנת**), constr. state **בני**.

בת daughter (for **בנת**, fem. **בנ**, comp. § 19, 2), with suff. **בתי** (for **בנתי**); plur. **בנות** (from the sing. **בנה**, comp. **בנים** sons), constr. state **בנות**.

בן father-in-law, with suff. **בנתי**, and **בנתי** mother-in-law; comp. **אח** brother, and **אחות** sister.

יום day, dual **יומים**, but pl. **ימים**, **ימי** (as if from **יום** for **ימה**).

כלי vessel, plur. **כלים** (as if from **כל**, **כלה**).

עיר plur., waler (comp. § 88, 1, Rem. 2), constr. state **עיר**, and also doubled **עירי**, with suff. **עיריכם**.

עיר city, plur. **ערים**, **ערי** (from **עיר**, which is still found in proper names).

פה mouth (for **פאת**, from the stem **פאה** to breathe), constr. state **פי** (for **פתי**), with suff. **פי** my mouth, **פיה**, **פיה**.

ראש head (for **ראש**, plur. **ראשים** (for **ראשים**, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *τέτταρες*, though they are also used adverbially (§ 120). Only **אחד** *one* (*unus*), fem. **אחת**

(*una*, see § 96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתֵּי, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלוֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חֲמִישָׁה	חֲמִישָׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	—
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַת
10.	עֲשָׂרָה	עֲשָׂרָה	עֲשָׂרַת	עֲשָׂרַת†

* Abbreviated from שְׁתֵּי (according to others, for אֶחָת with *Aleph pros-thetic*, § 19, 4), hence the *Daghesh lene* in the *Tau*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שִׁבְעַת, as the Arab. and Ethiop. show), are compared the Sanscr. *shash*, Zend *esax*, *ṣṣ*, *see*, Old-Slav. *shesty*; with שְׁבַע, the Sanscr. *asptan*, Zend *hapta*, mod. Pers. *haft*, Gr. *ἑπτα*, Lat. *septem*, Germ. *sieben*; with שְׁלֹשָׁה (Aram. *ṣālā*, the Sanscr. *tri*, fem. *triṣi*, Zend *thri*, fem. *thiṣd*, Gr. *τρεῖς*, Lat. *tres*; with אֶחָד, the Sanscr. *eka*; with חֲמִישָׁה, the Sanscr. *pantashan*, Gr. *πεντε*, Lat. *quingus*; with אַרְבָּעָה, the Lat. *quatuor*; with שְׁנַיִם (Aram. *ṣānān*, the Sanscr. *duo*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. חֲמִישָׁה, *ḥamish* (prop. the fist, the five fingers) as also עֲשָׂרָה (prop. hand, company) are to be referred to the purely Semitic stems *ṣānā* to bend, to fold, to double, to repeat, *ḥash* to draw together, to contract (comp. *ḥāṣṣ*, *ḥāṣṣ* &c.), and *ṣānā* to bind together (comp. *ṣānā*, *ṣānā* &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas*, *trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. *שְׁלֹשָׁה יָמִים*, Gen. vii. 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form *עָשָׂר masc.*, *עֶשְׂרֵה fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	Masc.	Fem.
11.	<div> <div>אֶחָד עָשָׂר</div> <div>אֶחָד עֶשְׂרֵה</div> </div>	<div> <div>אֶחָד עֶשְׂרֵה</div> <div>אֶחָד עֶשְׂרֵה</div> </div>
12.	<div> <div>שְׁנַיִם עָשָׂר</div> <div>שְׁנַיִם עֶשְׂרֵה</div> </div>	<div> <div>שְׁנַיִם עֶשְׂרֵה</div> <div>שְׁנַיִם עֶשְׂרֵה</div> </div>
13.	<div> <div>שְׁלֹשָׁה עָשָׂר</div> <div>שְׁלֹשָׁה עֶשְׂרֵה</div> </div>	<div> <div>שְׁלֹשָׁה עֶשְׂרֵה</div> <div>שְׁלֹשָׁה עֶשְׂרֵה</div> </div>

Rarely, the units take also in the *masc.* the form of the *construct state*, as *חֲמֵשֶׁה עָשָׂר* fifteen, Judges viii. 10; *שְׁמֹנֶה עָשָׂר* eighteen, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold*; as *שְׁלֹשִׁים* 30, *אַרְבָּעִים* 40, *חֲמִישִׁים* 50, *שִׁשִּׁים* 60, *שִׁבְעִים* 70,

* In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. ix. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas or multitudes (§ 107, 2).

† The etymology of this word is obscure. H. Jona explains it by *יָרַד שְׁנַיִם עֶשְׂרֵה* *into twelve*, as it were *close upon twelve*, an expression like *undreiginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also *יָרַד שְׁנַיִם עָשָׂר*, where *יָרַד שְׁנַיִם עָשָׂר* for *יָרַד שְׁנַיִם עֶשְׂרֵה* would be expected, unless we assume an inaccuracy of expression. Others explain it: *some thing conceived beyond ten*, from *עָשָׂר* *to think, to conceive*.

שמונים 80, תשעים 90. *Twenty* is expressed by עשרים, plur. of עשר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מאה fem. constr. מאה, plur. מאות hundreds.
200	מאתיים dual (for מאתים).
300	שלוש מאות, 400 מאות, &c.
1000	אלף, constr. אלף, plur. אלפים thousands.
2000	אלפים dual.
3000	שלושת אלפים, 4000 ארבעת אלפים, &c.
10000	רבב, in later writers רבוא, רבוא (pr. multitude), plur. רבאות ten thousands.
20000	רבבית dual.
30000	שלוש רבאות, 40000 ארבע רבאות, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English fold: as בערבים fourfold 2 Sam. xii. 6; שבעהfold sevenfold Gen. iv. 15, 24; Ps. lxxix. 12. The plural אחדים means *some, same few*, and also *the same (idem)*; עשרות decades (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שלשתכם ye three, prop. *your triad*.

198.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ך, (§ 86, No. 5), in addition to which another ך is commonly inserted in the final syllable. They are as follows: שני, שלישי, רביעי, חמישי, and עשירי, תשיעי, שמיני, שביעי, ששי, חמישי. The ordinal *first* is

* The plural forms עשרים, שבעים, תשעים, from the segholates, עשר, שבע, תשע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. An'gy would require עשרים, שבעים, תשעים.

expressed by ראשון (for ראשית, from ראש *head, beginning*, with the termination ין (§ 86, No. 4). The feminine forms have the termination ית, more rarely ית, and are employed also for the expression of numerical parts, as חמשיית *fifth part*, עשירית *tenth part*; in which sense are also used such forms as חמית *fifth part*, רביע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

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CHAPTER IV.

OF THE PARTICLES

§ 99.

GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *sure, lieve, fain*; 2) they are *derived* from other parts of speech, either a) by the *addition of formative syllables*, like יום *by day* from יום (§ 100, 3), or most commonly b) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways; and in many of the forms resulting from it, the original one can no longer be recognized; e. g. ודאי *only* (prop. *certainly, certe*) for ודאי.

Compare in German *gegen* from *gegen*, *Gegen*; *seit* from *Seite*; *weil* (orig. a particle of time like the Eng. *while*) from *Weile*; in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ab, a*; *ex, e*; *ad* Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant prefixed to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. *ל* from *לָא* (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramæan (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of *לָא* to *ל* and even to *ל*, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from *לָא* of the Biblical Chaldaism comes the later form *ל*; the modern Arabic has, e. g., *hallaq* (now) from *hālwaqt, lēsh* (wherefore?) from *li-ayyi-shēin*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by composition; as *מַדּוּעַ* *wherefore?* for *מַדּוּעַ הָיָה* *how taught?* i. e. *qua ratione ductus?* comp. *et quidā*; *בְּצֵדָה* *besides*, from *בָּל* and *צָדָה*; *מִמֶּנָּה* *from above*, from *מִן*, *ל*, *מִנְהָ*.

More frequent is the combination of two or more words without contraction; as *אֵיךְ הָיָה*, *אֵיךְ אֵיךְ*, *אֵיךְ אֵיךְ*, *אֵיךְ אֵיךְ*.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative *אֵין*, and perhaps some particles of place and time, as *שָׁם* *there*, *אָז* *then*.

* Even short phrases are contracted to one word, e. g. *foris* sit an, Fr. *post-à-tri*. In the Chinese, most of the particles are verbs or nouns; e. g. *to give*, employed as a sign of the dative; *to make use of*, hence *for*; *in*, the interior, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. **בְּכֹחַ** (*with might*), *very, greatly* ; **לְבַד** *alone* (prop. *à part*), with suff. **לְבַדִּי** *I alone* ; **בְּטוֹרְחָא** *within* ; **כְּאַחַד** (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. *τὴν ἐκκλῆσαν*. Exa. **בְּכֹחַ** (*might*), *very, greatly* ; **עָסָה** (*cessation*), *no more* ; **הַיּוֹם** (*this day*), *to-day* ; **יַחַד** (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. **מִקְצֵי** and plur. **מִקְצֵי־סוּכָה** (*circuit*), *around* ; others have wholly lost it, as **לְבַד** (*length*), *long ago* ; **עַד** (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as **כֵּן** *recte, ita* (prop. *rectum*), **רִאשׁוֹנָה** (*primum*), *at first, formerly*, **רַבָּה** and **רַבֵּה** (*multum*), *much, enough*, **מְפֹאֲרָה** (*prop. mirabilibus, sc. modis*), *wonderfully*, **שְׁנִיטָה** *the second time*, **יְהוּדִית** *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 131, 2) ; e. g. **הַרְבֵּה** (*prop. multum faciendo*), *much*.

e) Pronouns, as **הֵן** (*prop. this (place) = at this place*), *here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable **וֹ** to substantives ; as **אֱמִתָּו** and **אֱמִתָּם** *truly*, from **אֱמֶת** *truth* ; **חֵרֶם** (*gratiarum causa*), *gratis, in vain* (from **חָרַם**) ; **רֵיקָם** *vainly, frustra* ; **יּוֹמָם** *by day*, from **יוֹם**. Comp. also **פִּזְזָם** for **פִּזְזָם** *in a twinkling*, from **פִּזְזָה** *twinkling*.

The termination **וֹ** occurs also in the formation of substantives, e. g. **סֻלָּהוֹ** *ladder* (from **סֻלָּל**) ; and hence those adverbs may be regarded as denominative nouns used *adverbially*, **וֹ** and **וֹ** being = **וֹ** and **וֹ** (§ 84, No. 15) ; comp. **עֲרִיבָהוֹ** = **עֲרִיבָהוֹ** *canon, longer*. But more probably, **וֹ** is an obsolete plur. ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, **אֱמִתָּם** like **עֲרִיבָהוֹ** used *adverbially* Ps. lvi. 2, **חֵרֶם** like the Lat. *gratis*, i. e. *gratis*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as **וְאָ** *only* (prop. an affirmative parti

cle, *certainly*, from כֵּן , Chald. כֵּן , כֵּן , and especially the interrogative כֵּן , e. g. וְכֵן הָיָה *nonne?* וְכֵן הָיָה *num etiam?* which originated in the more full form הֵן , Deut. xxxii. 6.

Punctuation of הֵן interrogative: 1) It has usually *Chateph-Patach*, as הֵנָּה *hast thou set?* (see the examples in § 152, 2); 2) Before a letter with *Sh'va*, it has commonly *Patach* followed by *Daghesh forte* (like the article), as הֵנָּה Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הֵנָּה in Lev. x. 19; 3) Before a guttural it takes *Patach* (with *Daghesh f. implicitum*), הֵנָּה *shall I go?* הֵנָּה *num tu?* 4) But before a guttural with *Qamets* it takes *Seghol*, as הֵנָּה *non ego?* הֵנָּה *num fuit?* Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. הֵנָּה *he (is) existing*; אֵינִי *I (am) not*, אֵינִי *he (is) not*; שָׁמָּה *he (is) still*; הֵנָּה *where (is) he?* The same is true of כֵּן and הֵנָּה *behold!* (prop. *here, here is*), with suffixes; as הֵנָּה in *pause* הֵנָּה and הֵנָּה , *behold me*; הֵנָּה , הֵנָּה , הֵנָּה in *pause* הֵנָּה and הֵנָּה ; הֵנָּה .

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

- a) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the *genitive*, which is actually expressed in Arabic by the *genitive ending*. Compare in Eng. *in stead of*, in Latin *hujus rei causa*.* Exs. אֲחֵר (*hindler part** [*rear*]), *behind, after*; צֵד (*side**), *at the side of, by*; בֵּין (*intermediate space, midst**), *between*; אַחֲרָיָהּ (*interval of space, distantia*), *behind, about*; רִמְיָהּ (*removal, want*), *without, besides*; $\text{עַל$ (*object*), *on account of*; בְּפָנָיו *before, over against*; מִן (*part*), *from, out of*; לִפְנֵי (*that which is before*), *before, over against*; בְּעֵת (*progress, duration**), *during, until*; לְעֵלָּה (*upper part* [*space above*]),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see W. von Humboldt über die Kawi Sprache, Bd. III, S. 621.

upon; over; **ב** (connection, also **בְּפֶתַח**, **בְּלִפְתָּהוּ**), with; **תַּחַת** (under part* [space beneath]), under, in place of.

- b) Substantives in the construct state with prepositions (specie inseparable); as **לְפָנָיו** (in face of), before; **אַחֲרָיו**, **אַחֲרָיו** (after the mouth, i. e. the command*), according to; **בְּזֶלְלוֹ** (in the matter), on account of, **לְמַעַן** (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. **בְּזָרְקוֹ**, **בְּזָרְקוֹ**, **בְּזָרְקוֹ** (in the want of), without; **בְּמַדְבָּח** (in the continuing of), during; **בְּצָרְקוֹ**, **בְּצָרְקוֹ** (for the need), for, according to.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, **ב** is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesch forte* in the following letter, as **בְּיַד** from the forest.

The different forms of this preposition are used as follows. a) The full and independent form **ב** is employed chiefly before the article, as **בְּיָדָיו**; but also, especially, before the feebler letters, as **בְּיָדָיו** Jer. xlv. 18, **בְּיָדָיו** 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form **בְּיָדָיו** (comp. § 90, 3, a). b) Most frequent is the form **בְּ**, viz. as a *prefix* with *Daghesch forte* in the following letter, which can be omitted only when the letter has *Shewa* (§ 20, 3, b). Before gutturals this becomes **בְּ** (§ 22, 1), e. g. **בְּיָדָיו**, **בְּיָדָיו**, and also **בְּ** before **ה**, as **בְּהָרָיו**, **בְּהָרָיו** Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh'va*): namely,

- בְּ** in, at, on, with (from **בְּיָדָיו**, **בְּיָדָיו**),
לְ towards, to (from **לְפָנָיו**),
כְּ like, as, according to (from **כְּיָדָיו**)*.

* The derivation of **לְ** immediately from **לְפָנָיו**, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. **לָפַץ**, **לָפַץ** *adhasit, is adhasit*, Arab. **لَفِظَ** *accessit*) is beyond question. On the derivation of **כְּ** from **כְּיָדָיו**, in Aram. also **כְּ**, prop. in the same, hence in (not from **כְּיָדָיו** between), see *Genesis* Man. Lex. art. **כְּ**. Note at the end. The signification of **כְּ** (from **כְּיָדָיו**) is properly *as*; doubled **כְּכְ** as—

The pointing of these prefixes is as follows:

a) They have properly simple *Sh'ea*, which is varied, however, according to § 28, 1, 2, e. g. לְפֵרִי to fruit, בְּאַרְיָא as a lion; and before feeble letters according to § 23, 2 and § 24, 1, α, e. g. לְאַחֵר for לְאַחֵר, לְיָדָה.

b) Before the article they usually displace the ה and take its pointing, as בְּגַן for בְּגֶן in the garden. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (Prætonic, § 26, 3); not always, however, but only in the following cases: α) before Infinitives of the above-mentioned form, as לְתַתּוּ to give, לְדַיֵּן to judge, לְלַבֵּן to bear, except when the *Iaf.* is followed by another word as its subject or object § 133, as בְּנִשְׁטָא Num. viii. 19, בְּשִׁפְטָא Judges xi. 26; β) before many pronominal forms, as בְּנֹה, לְנֹה, בְּנֹה, בְּנֹה like three; particularly בְּנֶכֶם, לְנֶכֶם, בְּנֶכֶם, and בְּנֶחֶם, לְנֶחֶם, בְּנֶחֶם (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. בְּנֹה פֶה מִן מוֹת to mouth 2 Kings x. 21, בֵּין מַיִם לְמַיִם between water and water Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְנֶצַח to eternity, but לְנֶצַח וְלְנֶצַח to all eternity, Is. xxxiv. 10.

d) To the interrogative מַה they are very closely joined by *Patach* and *Dagheh forte*; as בְּמַה by what? בְּמַה how much? לְמַה (Milel) for what? why? Comp. the *Vav* connective of the Imperfect (§ 49, 2). Before gutturals, לְמִתָּה (Mitra) is used for the latter.

Rem. The word מִתָּה, which has not its own original vowels (probably מִתָּה) but those of מִתָּה (see the word in the Lexicon), takes prefixes also after the manner of the latter; as לְמִתָּה, מִתָּה, בְּמִתָּה, מִתָּה, because these were to be read לְמִתָּה, בְּמִתָּה, מִתָּה.

§ 103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as אִצְלִי (prop. my side) by me, מִצְרָא (my vicinity) with me, מִמֶּנִּי (my place) instead of me, like *mea causa*, on account of me.

Rem. 1. The preposition אֶת at (*apud*), with (from אֶת), is distinguished from אֶת, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אֶתְּ, אֶתְּ, אֶתְּ, אֶתְּ, while the latter retains its original א before most of the persons, as אֶתְּ me, אֶתְּ thee, אֶתְּ her, אֶתְּ us, אֶתְּ you, אֶתְּ and אֶתְּ them. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אֶתְּ, אֶתְּ inaccurately formed from אֶתְּ with.

2. The preposition **עַל** with takes *Qamets* before **כִּי** and **הֵן**, by which the doubling of the *Mem* is made more audible, as **עַל־כִּי**, **עַל־הֵן**. In the first person, besides **אֲנִי** is found **אֲנִי־י**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **תַּחְתִּי** 2 Sam. xxii. 37, 40, 48 (for which **תַּחְתִּי** occurs in Ps. xviii. 37, 40, 48), **תַּחְתָּיו** Gen. ii. 21, and **בְּצִדִּי** Ps. cxxxix. 11 (here in order to rhyme with **יָסִידִי**). We may, however, explain this form of the suffix here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **תַּחְתִּי** [coming or brought] *under me*, place *whither* (together with **תַּחְתָּיו** [being] *under me*, place *where*), **תַּחְתָּיו** *into its place* ("he put flesh into its place"), **בְּצִדִּי** *around about me*.

2. When pronominal suffixes are attached to the prefix prepositions (§ 102), there is a tendency in some cases, especially with the shorter suffixes, to lengthen the preposition in order to give it more body and support. This is at least apparent in **אֶל** and **לְ** with a full vowel, for **אֶל**, **לְ** (§ 102, 1, c); to **אֶל** is appended the syllable **וֹ**, and **לְ** is lengthened into **לֹוֹ** (prop. *a parte, on the part of* —).

a) **לְ** with suffixes :

	Sing.		Plur.
1	לִי to me.		לָנוּ to us.
2	$\left\{ \begin{array}{l} m. \text{ לָךְ, in pause } לְךָ \\ f. לְךָ \end{array} \right\}$	$\left. \begin{array}{l} \text{to thee.} \\ \text{לָּךְ} \\ \text{לָּכֶם, } \end{array} \right\}$	$\left. \begin{array}{l} \text{to you.} \\ \text{לָּכֶם, } \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{ לוֹ to him.} \\ f. \text{ לָּהּ to her.} \end{array} \right\}$	$\left. \begin{array}{l} \text{לָּהֶם, } \\ \text{לָּהֶם, } \end{array} \right\}$	$\left. \begin{array}{l} \text{poet. לוֹנוֹ *} \\ \text{לָּהֶם, } \end{array} \right\}$ to them.

אֶל takes suffixes in the same manner, except that with the 3d pers. plur. the forms are **אֵלָיו**, **אֵלָהֶם**, *fem.* **אֵלֶיהָ**.

* It has often been asserted, that the form **לָנוּ** stands also for the sing. **לוֹ**. For this various explanations have been sought: something analogous may certainly be found in the form **הֵמָּן** used for **הֵמָּן** (§ 47, Rem. 3). But, in fact, it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxiii. 10 (in reference to the people), Is. xlv. 16 (in reference to **עַם**, **אֵל**, which the Seventy have rendered *Seal*), lvi. 8 (in reference to the foregoing **דָּוִד** *his generation*, i. e. He and his contemporaries).

The same is true of **לָנוּ** for **לָנוּ**; see Job xi. 23 (in reference to the ungodly man, who in the whole representation, **נָא**, 5-20, is a collective, — nay, it begins v. 2 with the plural **רָשָׁעִים**), and xxvii. 23 (comp. at the beginning, v. 12, **רָשָׁעִים**). More strange is **לָנוּ** Job xii. 2 in reference to **אִישׁ** man (*home*). But this also is undoubtedly collective.

† Not **לָנוּ**, which signifies *therefore*.

b) ל with suffixes :

	Sing.	Plur.
1	לִּי * as I.	לָנוּ as we.
2	$\left\{ \begin{array}{l} m. \text{ לָךְ} \\ f. \text{ לְךָ} \end{array} \right\}$ as thou.	$\left\{ \begin{array}{l} \text{לָכֶם, seldom} \\ \text{לְכֶם} \end{array} \right\}$ as ye.
3	$\left\{ \begin{array}{l} m. \text{ לָהּ} \\ f. \text{ לָהּ} \end{array} \right\}$ as he. as she.	$\left\{ \begin{array}{l} \text{לָהֶם, לָהֶם, לָהֶם} \\ \text{לְהֶם} \end{array} \right\}$ as they.

c) מִן with suffixes :

	Sing.	Plur.
1	מִי , poet. מִנִּי , מִנִּי from me.	מִנֵּנוּ from us.
2	$\left\{ \begin{array}{l} m. \text{ מִיְּךָ}$, in pause מִיְּךָ } $\left\{ \begin{array}{l} f. \text{ מִיְּךָ}$ } \end{array} \right\} from thee.	$\left\{ \begin{array}{l} \text{מִיְּכֶם}$ } $\left\{ \begin{array}{l} \text{מִיְּכֶם}$ } \end{array} \right\} from you.
3	$\left\{ \begin{array}{l} m. \text{ מִיְּהוּ}$, poet. מִיְּהוּ , מִיְּהוּ from him.	$\left\{ \begin{array}{l} \text{מִיְּהֶם, poet. מִיְּהֶם} \end{array} \right\}$ from
	$\left\{ \begin{array}{l} f. \text{ מִיְּהֶה} \end{array} \right\}$ from her.	$\left\{ \begin{array}{l} \text{מִיְּהֶם} \end{array} \right\}$ them.

The syllable מִן in מִיְּהוּ (in Arabic مِنْ = Heb. מִן what, prop. according to what I, for as I) is in poetry appended to the simple prefixes לִּי , לָךְ , לָהּ , even without suffixes, so that לִּי , לָךְ , לָהּ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

In the table of מִן with suffixes, מִיְּהוּ from him is contracted from מִיְּהוּ (according to § 19, 2, *extr.*), and coincides in form with מִיְּנוּ from us, which comes from מִיְּנוּ . The Palestinian grammarians proposed to distinguish the latter by writing it מִיְּנוּ , which Ibn Ezra justly censures. The form מִיְּהוּ is always written without *Mappiq*, and comes from מִיְּהוּ .

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

* The use of לִּי for לִּי , in this case, is merely euphonic.

† Some of these words, which come from stems לָזַח , namely לָזַח , לָזַח , לָזַח , might indeed be referred to singular forms, as לָזַח , לָזַח , לָזַח ; but the analogy of the others makes it more probable that these are also to be regarded as plural. Comp. the plural forms לָזַח from לָזַח ; לָזַח , לָזַח , &c. from לָזַח .

אחרי, more frequently אחרי (prop. *space behind, rear*), *behind*, with *suff.* always אחרי *behind me*, אחריה *behind thee*, אחריי, אחריכם, &c.

אל, poet. also אלי (regions, directions), *towards, to*, with *suff.* always אלי *to me*, אליה, אליי, אליכם.

בין (interval of space), *between*, with *suff.* ביני, בינה, but also ביני, בינה, בינכם, בינתי, בינתי, בינכם (from בינים, בינות, intervals).

מן from, out of, seldom מני (plur. constr. state), Is. xxx. 11

עד (progress, duration, from עדה) as far as, unto, plur. (poet.) עדי, but with *suff.* עדי, עדיה, עדיי, עדיכם (the last also with *Qamets*).

על upon, over, constr. state of על that which is above (from עלה to go up), plur. (poet.) עלי, but with *suff.* also in prose עלי, עליה, עליי, עליכם, עליה, עליי, עליכם, for which עליי is also frequent in poetry.

תחת under (prop. that which is beneath), with *suff.* in the plural תחתי, תחתיה, תחתיי, תחתיהם, but also in the singular תחתיהם.

§104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אשר and כי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§136).

b) Adverbs, as אל (not), that not, אם (num?), if. Also adverbs with prepositions; e. g. בטרם (in the not yet), before that; or with a conjunction added, as כי אם there is added that = *much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions אשר and כי to show the connection between propositions; e. g. לכן אשר because (from לכן on account of), prop. on this account, that, אשר אשר after that, כאשר according as, לכן כי and לכן אשר (in consequence, that), for the reason that, because. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. על (for אשר) because, על לכן (for אשר) on this account that, because.

In like manner, all prepositions before the infinitive may be translated by conjunctions with the finite verb (§132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. **רָצָה** (prop. *desire, choice*, from **רָצָה** *to desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *vellē*; **פָּנָה** (*a turning away*, from **פָּנָה**) *that not*. Even the only prefix conjunction **וְ** *and*, must perhaps acknowledge relationship with **נָ** *a binding or fastening, a nail*.

The pointing of **וְ** is in several respects analogous with that of the prefix prepositions **וְ**, **וְ**, **וְ** (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

- a) It has commonly a simple *Sh'va* (**וְ**).
- b) Before words whose first consonant has simple *Sh'va* (excepting the case c), the *Var* is sounded *ā*, as **וְכָל** *and to all*. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials **ב**, **ב**, **ב**, as **וְבָרַךְ**; and even before a *Chaleph* (under letters not guttural), as **וְיָצָא** Gen. ii. 12.
- c) Before **וְ** the *Var* takes *Chireq*, e. g. **וְיָצָא** (for **וְיָצָא**, comp. § 28, 1, and § 24, 1, a); before **וְ** and **וְ** it takes *Chireq* and *Seghol*, as **וְיָצָא** Jon. viii. 4, and **וְיָצָא** Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like **וְ**, **וְ**, and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as **וְיָצָא וְיָצָא** Gen. i. 2, **וְיָצָא וְיָצָא** viii. 22, but chiefly at the end of a short clause, hence **וְיָצָא וְיָצָא** Gen. vii. 13, **וְיָצָא וְיָצָא** I Kings xxi. 10. But the case is different, when it stands in close connection with words following, as **וְיָצָא וְיָצָא** Ps. lvi. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, **וְיָצָא**, **וְיָצָא**, **וְיָצָא**, **וְיָצָא** and the like.

§105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as **אָהָה**, **אָהָה** *ah!* **אָהָה**, **אָהָה** *ho!* **אָהָה** *aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as **וְ** or **וְ** *behold!* (prop. *here*); **וְ**, plur. **וְ** (prop. *give*, Imp. from **וְ**) for *age, agite, come on!* **וְ**, **וְ** (prop. *go*), in the same sense; * **וְ**

* **וְ** and **וְ** are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

far be it! prop. *ad profana!* 𐤁𐤁 (perhaps for 𐤁𐤁 *entreaty*), *I beseech, hear me*; 𐤁𐤁 (up! come on! in Ethiop. an imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (all ways subjoined).*

* The particle 𐤁𐤁 serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands a) after the Imp. in command as well as entreaty (§ 120, 1, Rem.); b) with the Impf. as well the first as the third person (§ 127, 3, b, and § 128, 1); c) once with the Perf. (§ 126, 4, Note); d) with various particles, as 𐤁𐤁 𐤁𐤁 *behold now*; particularly with conjunctions, as 𐤁𐤁 𐤁𐤁 *ne quæso*, and 𐤁𐤁 𐤁𐤁 *if now, if now, if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, 1, 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

{ 105.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּלֵי כֶסֶם *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֲחֻזָּה עֲלָמִים *an eternal possession*, Gen. xvii. 8, אֲנָשִׁי מִסָּפֵר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

Rev. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as בְּחֹרֵי בָּתְרֵיךָ *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24 ; Gen. xxiii. 6 ; Ex. xv. 4. But with the substantive כָּל (the) *whole*, for *all of, all*, this is the usual construction (see § 111, 1. Rem.).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2 *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as עֵץ אֲזָבִיחַ *of cedar*, אֲזָבִיחַ *of brass*, comp. *uneat* (*wedge-formed*).

darkness; Pa. xxxv. 5, lxxxviii. 19, ex. 3, Is. v. 12, Job xliii. 2, xvi. 33. More seldom the substantive takes a preposition; as in Pa. xxix. 4, the voice of Jehovah is בְּכֹחַ with power, for powerful.

2. Adjectives which denote a property, quality, or habit where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. אִישׁ דְּבָרִים an eloquent man, Ex. iv. 10; אִישׁ חָכָם a wise man, Prov. xxiv. 5. b) By בָּזֵל *master, possessor*, e. g. בָּזֵל שָׁעַר hairy, 2 Kings i. 8; בָּזֵל חֲלֹמָה the dreamer, Gen. xxxvii. 19. c) By בֶּן *son* and בַּת *daughter*, e. g. בֶּן-דָּוִד a valiant man, 1 Kings i. 52; אִישׁ בְּרֵית־מִזְרָח an inhabitant of the East, Gen. xxix. 1; בִּרְיָהּ בֶּן-שָׁנָה one year old, Ex. xii. 5; בְּרִית־מוֹת doomed to death, 1 Sam. xx. 31; אִשָּׁה בְּלִיָּהּ a worthless woman, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בְּלִיָּהּ worthlessness, for worthless, like *scelus* for *sceleratissimus*; and at the same time for the plural, as בָּנִים boys for *barren*, Is. xxi. 17, קַצִּיר harvest for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 54; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲזַרִּי the Strong, i. e. God; אֲזַרִּי the strong, i. e. the bullock, in Jeremiah the horse; הַמֶּלֶךְ the Majestic, August, = the Prince; לֵבָיִד pallid, i. e. *luna*. In Arabic this is yet far more common. Comp. *merum* for *cinnam*, *ayyā* i. e. the sea Odyss. i. 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

I. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נקמה, נקמה vengeance, קנה, קנה help (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like *to kalos*), commonly take the fem. form, as יקנה the right, Ps. v. 10; so also in the plur. גדלה, גדלה great things, Ps. xii. 4.

c) The feminine is sometimes applied as a designation of *dignity or office*, which borders on the abstract sense, as פרוצה Princess (like *Highnesses*); in like manner קנה concinator (applied to king Solomon = the preacher Wisdom); comp. פרוצה as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the fem. plur. form פרוצה fathers, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in Chalipha (*Caliph*) חליפה. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrechaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אנה wanderer, traveller, אנה caravan, prop. that which wandereth, for the wanderers; אנה (from the masc. אנה) the company of exiles; אנה Is. xii. 6, Mic. i. 11, 12, prop. that which inhabiteth, for the inhabitants; אנה, Mic. vii. 8, 10, for the enemies. So often in the Arabic. Comp. the poetic אנה אנה equivalent to בני אנה the inhabitants of Tyre, אנה אנה = בני אנה my countrymen. Examples of its application to things without life, אנה timber, אנה clouds, אנה colors, valscotting. Comp. ἡ λαμία and ἡ ἵππος for the cavalry, ἡ κάμηλος (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote an *individual of a class*, while the masculine is applied to the class or species; e. g. אנה ships, fleet (1 Kings ix. 26, comp. 2 Chron. viii. 18), אנה a single ship; אנה hair (collectively), אנה a single hair (see Judges xi. 16, Ps. xl. 13); אנה song, ode, also collectively, אנה a single ode; so also אנה a flower (with the collective אנה Gen. xl. 10); אנה a lily (with אנה), and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries and towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. אנה Assyria, אנה Judaea, אנה Tyre; so also appellatives denoting countries, towns, and locality in general, as אנה earth, land, אנה the sea, אנה city, אנה and

* Thus אנה, 2 Sam. xx. 19 and on Phœnician coins, stands for mother-city, μητρόπολις (comp. μήτηρ, mother); and by the same figure, the inhabitants were called sons of the country, as sons of Zion, Ps. cxlix. 2; sons of Babylon, Eccl. xiii. 12 (comp. son of the house, son of the womb).

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָדָם *man*, the human-race Gen. i. 26, אִישׁ collect. for *men*, דְּבָרִים *words*, אֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *c*.

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) *Extension* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 88, Rem. 2), סוּדוֹת *height* (of heaven) Job xvi. 19, מְקוֹמֹת *the place at the feet*, מְקוֹמֹת *the place at the head*; certain members of the body, which are spaces on its surface,† as פָּנִים *face*, צַוְעָרִים *neck*; spaces of time, as יָמִים *life*, נְעֻמִּים *youth*, זָקִים *old age*; and finally *states, qualities*, which are permanent or of long continuance, as קָדוֹשׁ *perpetrator*, רַחוּם *compassion*, חֲסוֹלִים *childlessness*.

b) *Might and power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the "God of gods," or in monotheism, and intended to express the divine power in its developments; so a few times קָדוֹשׁ *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. מְלִיכִין *the Highest*, Dan. vii. 18); and קָדוֹשׁ *penates*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Further: אֲדֹנָי = אֲדֹנָי *lord*, e. g. אֲדֹנָי קָדוֹשׁ *a cruel lord* Is. xix. 4, אֲדֹנָי הָאֲדָמָה *the lord of the land* Gen. xlii. 30; so also בַּלַּד *lord, master*, with *sup.* often מְלִיכִי *his master*, מְלִיכָהּ *her master*;

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of great and many by the same word (as מְעַד, מְעַד).

† Comp. the same use of the plur. in *in triplici, in vultu, procedit, ceteris, fames*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ecc. iv. 18, vii. 24, comp. 1 Mac. x. 19, xl. 31), a form which is then transferred to God (Gen. i. 26, xl. 7; Is. vi. 8). Such a plural the Jewish grammarians call רְבוּי תַּחְמוֹת (*pluralis virtutis* or *virtutum*); the moderns call it *pluralis excellentie* or *pluralis majestatis*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1. Rem. 3; with verbs, § 146, 2. On אֱלֹהִים, used of God, see § 121, Rem. 4.

2. The use of the plural given under a is also, in common prose limited to a few words; but in the poets it is somewhat more extensive. e. g. תְּשֻׁבֹּת *tenshræ* (of dark places), מְנַחֲמִים *deliciae*, אֲמוּנִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done a) most naturally by the plural form in the governing noun, as גִּבּוֹרֵי הַיָּל *strong heroes* (prop. heroes of might); so also in compounds, as בְּרִיטֵי בֶנְיָמִין *Benjaminite*, plur. בְּרִיטֵי יִשְׂרָאֵל 1 Sam. xxii. 1; b) in both, as גִּבּוֹרֵי הַיָּלִים 1 Chron. vii. 5, בְּתֵי כְּסָאִים *prison houses*, Is. xlii. 22, and hence בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sans of God*; c) even in the noun governed alone, as בֵּית אָב *father's house, family*, בֵּית אֲבוֹת *ancestral houses, families* Num. i. 2 foll., פְּרִי מִקְדָּשׁ *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb and Oreb, for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum*.*

The union with suffixes is also conformed to letter c, as פִּיָּם *os eorum* for ora eorum Ps. xvii. 10, יָדֵיהֶם Ps. cxliv. 8, where we also say *their mouth, their hand*.

4. To the modes of expressing plurality belongs also the repetition of a noun, with or without the copula. By this is indicated the whole, all, every, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ נָאִישׁ Ps. lxxxvii. 5, יוֹם יוֹם *Eath.* iii. 4, דּוֹר דּוֹר *every generation* Deut. xxxii. 7; hence distributively, as צֶמֶד צֶמֶד לְבָדֹד *each flock by itself* Gen. xxxii. 17; also a great multitude, even with the plural form, Gen. xiv. 10, מִצְרוֹת מִצְרוֹת *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the copula) diversity, more than one kind, as כָּל כָּל *signifies all and every kind*; e. g. שְׁנֵי מִשְׁקָלִים *two kinds of weights* Deut. xxv. 13, לֵב לֵב *a double heart* Ps. xli. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

* All these are found in Syriac and Ethiopic. See Hoffmann, *Gram. Syriaca*, p. 234; *Idibol, Gram. Ethiopica*, p. 122.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as *זהב* gold, *כסף* silver, *עץ* wood, *יין* wine; though *מים* water is plural, but in Arabic this also is singular. But when portions of a substance are meant the plural form is used, as *כסף* pieces of silver Gen. xlii. 25, *לignum* (for building or for fuel). So of grain, as *תבואה* wheat (growing in the field), *קנה* wheat in the kernel.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real plurality, e. g. Job vi. 3, *יָם* the seas for the sea, comp. Gen. xli. 49; Job xvii. 1, the graves are my portion, equivalent to burying-place, many graves being usually found together; xxi. 32.

§ 109.

USE OF THE ARTICLE.

The article (*הַ*, *הָ* § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ὁ, ἡ, τό* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as *היום* this day, *העֵת* this night, *לֵילִית* to-night; *הַזֶּה* this time. To this original demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. *הַנִּמְצָאִים* that are found 1 Chron. xxix. 17, xxvi. 28, Jos. x. 24, Ezra viii. 25; comp. Gen. xviii. 21, xvi. 27, Job ii. 11; so also *הַזֶּה* = *הַזֶּה* 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, the laws of Jehovah are truth . . . x. 11, *הַנִּמְצָאִים* they that are precious,—where the article has nearly all the force of *הַזֶּה* *semit*. So also in Ps. civ. 3 (three times), Is. xl. 23, 24, xvi. 8, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, *הַזֶּה* *הַנִּמְצָאִים* *הַזֶּה* the God that girds me with strength; ver. 48, Jer. xix. 13, Neh. i. 28.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English: viz. when the subject of discourse is a definite object, previously mentioned (Gen. i. 3, God said, Let there be light, *וַיֵּאמֶר*, ver. 4, and God saw the light, *וַיַּרְא*; 1 Kings iii. 24, bring me a sword, and they brought the sword), or already known Eccl. ix. 15; (*הַמֶּלֶךְ* *הַזֶּה* the king Solomon), or the only one of its kind (*הַשֶּׁמֶשׁ* the sun, *הָאֲרֶץ* the earth).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e.g. *הַיָּדָד* for *הַיָּדָדִים* Ps. xxi. 2, *הָאָרֶץ* for *הָאָרְצִים* Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman for the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk*.*

2. When an appellative is applied by way of eminence to a particular person, and thus becomes a kind of proper name, as *ὁ πρῶτος* (Homer). E. g. *הָאָדָמָה* *adversary*, *הָאָדָמָה* *the adversary, Satan*; *הָבַל* *lord*, *הָבַל* (prop. name of the idol) *Baal*; *הָאָדָמָה* *the first man, Adam*; *הָאֱלֹהִים הָאֵחָד* *the only, true God* — *הָאֱלֹהִים* (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a proper name, §110, 1); *הַנָּהָר* *the river*, i. e. *the Euphrates*; *הַיַּרְדֵּן* *the region around*, viz. *around the Jordan*.

3. Hence it is also used with actual proper names of rivers, mountains, and of many towns, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as *הַנִּיל* *the Nile* (prop. *the river*), *הַלְבָּנוֹן* *Lebanon* (prop. *the white mountain*), *הַיָּדָד* *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. §110, 1.)

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) In comparisons, where the imagination pictures to itself a definite image of the object; e.g. *white as the wool, as the snow, red as the scarlet* (Is. i. 18); *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xli. 18; *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14, xxiv. 20, xxvii. 10, lili. 8; Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e.g. *הַיָּדָד* Is. x. 14, but *הַיָּדָדִים* xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as *הַיָּדָדִים* Job xvi. 14, *הַיָּדָדִים* xxxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Σπαρτιάτης.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold* where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxiv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like *to vanish, to moderate*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. ix. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, *לַלְיוֹן* (*the lion*, as the well-known enemy of the flocks (comp. for *lion*, John x. 12)); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression *וַיְהִי הַיּוֹם* should not be translated, *and it happened on a day*, but *on the day*, (*at*) *the time*, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. *וַיִּקְרָא יְהוָה אֶל יִשְׂרָאֵל*, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 2.

§ 110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the *proper name of a person or a country* (אֲדָמָה, סִנְיָה), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, יִשְׂכָּן). On the contrary *Gentile* nouns admit it both in the sing. and plur., as *הַחִבְיִימִים* *the Hebrews*, 1 Sam. xiii. 3, *הַחִנְזִיכִי* *the Canaanite* (collective 1109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. *אֱלֹהֵי אַבְרָהָם* *God's word*, *אָבִי אֲנִי* *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַבִּיל הַזֶּה) with reference to ver. 11; Jos. viii. 23, *a half thereof*, in the next clause *הַחֶמֶץ* *the (other) half thereof*; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as *הַמִּזְבֵּחַ בֵּית־אֵל* *the altar of Bethel* 2 Kings xxiii. 17, *הָאֵל בֵּית־אֵל* *the God of Bethel* Gen. xxxi. 13, *הַמֶּלֶךְ אַשּׁוּר* *the king of Assyria* Is. xxxvi. 18; comp. Gen. xxiv. 67; Jer. xlviii. 33; Ex. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *הָאֵשֶׁת הַזֶּה* *the weight, the leaden one* Zech. iv. 10, *הַמִּזְבֵּחַ* *the altar of brass* 2 Kings xvi. 14, *הַנָּאִי הָאֵלֶּיךָ הַזֶּה* Jos. iii. 14, Ex. xxviii. 39, Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *עַד הַיּוֹם הַזֶּה* *yet is the day great, it is yet high day*; xxxiii. 13, xl. 18, xli. 26; Is. v. 20, *הַמְּאֲכִילִים הַזֶּה* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *הַנָּחַל הַזֶּה* *the same* (§ 129, 1, 2d ¶) *is that which surrounds*; xlv. 12 *כִּי אֵי הַפֶּה הַזֶּה* *that my mouth (it is) that speaketh*; * Gen. xlii. 6 Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנְּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֵצֵי הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xiv. 35, Gen. xxviii. 19), *אִישׁ הָאֵשֶׁת* *a husbandman* Gen. ix. 29 (on the contrary *אִישׁ שָׂדֶה* Gen. xiv. 37). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all*, *whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*); e. g. *כָּל־בְּרִיָּה* *all men*, *כָּל־הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל־אֶבֶן* *all kinds of stones*, 1 Chron. xxi. 2, *כָּל־דָּבָר* *any thing* Judg. xix. 19, *כָּל־יּוֹם* *every day* Ps. vii. 12. But also *כָּל־כֹּל* *every living thing = all living*.

* Not, however, in its ordinary use as the mere definite article. In such forms it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*—*the*.

הַנָּחַל הַזֶּה = *the same* for *the part*
הַנָּחַל הַזֶּה = *the part* - *that*

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בְּרִיחַמִּינִי *Benjaminite* (i 56, 5), בְּרִיחַמִּינִי Judges iii. 15, בֵּית הַחֵמְדִּי *the Bethlemite* 1 Sam. xvii. 58.

For exceptions, where the article stands before the governing noun and not before the genitive, see § 110, 2, 5. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun הֵן, הֵיא, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדִיר הַגְּדִלָּה *the great city*; xxxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יְדֵה הַחֹזֶק *thy strong hand*; מַעֲשֵׂה יְהוָה הַגְּדֹל *the great work of Jehovah*.

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is superadded; e. g. יוֹם הַשֵּׁשִׁי, Gen. i. 31, *the sixth day*, prop. *a day*, *the sixth* (on the contrary יוֹם שֵׁנִי *a second day*, ver. 8); xii. 36, 1 Sam. xix. 22, Ps. lxi. 4, civ. 18, Neh. iii. 6, ix. 35, Zech. xiv. 10. So also הַיָּמִים הַהֵלֵךְ Gen. i. 21, ix. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xvi. 16 הַיָּד הַזֹּאת *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ex. xxxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns הוּא and הֵן, which in themselves are sufficiently definite, as הוּא בְּיָמֵהוּ Gen. xxxii. 23, הֵן אֵלֶּיךָ Ps. xli. 8; especially when the noun is made definite only by a suffix, as הַבְּרִיחַ הַזֶּה 1 Kings x. 8; comp. Ex. x. 1, Jos. ii. 20, Judg. xvi. 5, ii. 15. Purposely indefinite is הָרָעָה הַזֶּה Gen. xxxvii. 2, *evil report respecting them* (הָרָעָה הַזֶּה would be *their evil report*); xliii. 19, אֶחָד מֵאֶחָיִךְ — *one of your brethren*.

§ 112.

CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number*; as אִישׁ נָדוֹל, אִשָּׁה נָפָה. On the position of the article, see § 111, 2.

Rem. 1. It is very seldom that the adjective, as an *epithet* of the substantive, stands *before* it, as when some emphasis rests on it; la. xxviii. 21, lili. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֲזִיכֵּר שְׂעִיבִים, Job xli. 7, *strong among the shields for strong shields* (comp. ver. 31; la. xxxiv. 9); or with

a collective noun instead of the plural, אֲבִירֵי אָדָם *the poor among men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *cum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as בְּלֹאכָה וְשִׂבּוּחַ 1 Sam. xv. 9; יָיָהּ מְלִיכָה וְתֹהֵם 1 Kings xix. 11; Ps. lxiil. 2. Comp. § 147, Rem. 1.

N. B. In respect to number, nouns in the dual take adjectives in the plural (comp. § 88, 1); as מְרִימֵי עֵינָיִם *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the construction *ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2 b), on the contrary, with the singular, as אֱלֹהִים צָדִיק Ps. vii. 10, Is. xix. 4; (but with the plur. 1 Sam. xvii. 36.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as יְפִי־צֶמֶר *beautiful in form* Gen. xxxix. 6, נָקִי בְּיָדַיִם *pure in hands* Ps. xxiv. 4, אֲנִי, עָצֹר *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 fol.

§113.

OF APPPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אֶלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אִמְרֵים אֱמֶת *words (which are) truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the construct state (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as בְּחִירֹת בָּרוּחַ לָבָנֹה *pale white spots* Lev. xiii. 39; in verse 19, בְּחִירָה לָבָנָה אֲחֻדָּה *a white-red (clear red) spot*.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Dehken*, ad Vell. Paternulum, 2, 68.

† The first only in certain formulas, as מְלִיכָה הַלְלוּהוּ, מְלִיכָה נָדִיד, like our *the king David, the king Solomon*; where the arrangement מְלִיכָה נָדִיד, 2 Sam. xiii. 23, like *Cæsar Cæsar*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*; sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יְמֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׁאֵר טַעֲמֵי־קֶשֶׁת גְּבוּרֵי בְּרִיָּה *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, וַיָּאֵל טַעֲמֵי חֶמְדִּי *the fat valley* (prop. *the valley of fatness*) of the *switten* of wine, 1 Chron. ix. 12; Ps. lxxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָן שֶׁלֶטֶת חֹקֶם *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is חֹקֶם אֲבָן *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חֲסֵם הַיְשָׁבִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חֲסֵם אָדִיָּה *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; זִקְצָא קוֹל *the cry*

* It would be a violation of Hebrew idiom to say, אֵלֶּיךָ יְהוָה אֱלֹהֵי דָוִד *filii a filio Davids*; it would be necessary to say, יְהוָה אֱלֹהֵי דָוִד אֱלֹהֵי דָוִד *Davids quæque filia*.

† In Latin there is the same use of the genitive after *invidia* *gloria* &c. Is. Gall. 1, 20, *metus* (as *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Ant. Gall. 8, 12. In Greek compare ἀντιπῶς τοῦ θανάτου, λόγος τοῦ στρατοῦ 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20; שָׁמַע זֶר the rumor concerning Tyre, Is. xxiii. 5; שָׁלַל אֹיְבֵיהֶּ praeda hostibus tuis erepta Deut. xx. 14. Comp. further §121. 5. Other applications of the genitive are: דֶּרֶךְ הַיָּדָב way to the tree, Gen. iii. 24, קִדְּמֵי שָׁדֵם judges like those of Sodom, Is. i. 10, זִבְחֵי אֱלֹהִים sacrifices acceptable to God, Ps. li. 19, שְׁבָעָה יְהוָה an oath sworn by Jehorah 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as שְׁרַיִשׁ נָדַר fluvius Euphratis. See further, §116. 5

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after לָּ, in all these passages; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names; as אֶרֶץ כַּשְׁדִּים *Ur of the Chaldees* Gen. xi. 28, אֶרֶץ הַנָּהָרִים *Aram of the two rivers = Mesopotamia*; in like manner יְהוָה צְבָאוֹת *Jehorah of hosts* for Jehorah the Lord of hosts.

§115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§89, and §114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לָּ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. לָּ, used principally for the genitive of *possession*, as רֶעִי אֶתֶּן לְאִמִּי Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which was to her father*); and also where there would be several successive genitives (to avoid the repetition of the *constr. state*, but see §114. 1), as אֶתֶּן הָרִעִים אֶתֶּן לְשָׂאֵל הַכֹּהֵן the chief of the herdsmen of Saul 1 Sam. xxi. 8, שִׁיר הַמִּלְחָמָה אֶתֶּן לְשִׁירֵי הַמֶּלֶךְ the song of songs of Solomon Cant. i. 1; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive לָּ; in Syriac and Chaldee, the relative לָּ serves also by itself as a sign of the genitive.)

2. לָּ (without אֶתֶּן), also for the genitive of *appertaining* and of *possession*,* as שְׂמֵרֵי הַמֶּלֶךְ the watchmen of Saul, 1 Sam. xiv. 16. This is

* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de* —; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive.

used especially, a) when the governing noun is to be expressed *indistinctly*, e. g. *בן יִשָּׁע* a son of Jesse, 1 Sam. xvi. 18 (while *בְּנֵי-יִשָּׁע* signifies also the son of Jesse); *כֹּהֵן לְאֵל עֶלְיוֹן* a priest of the most high God, Gen. xiv. 18, xli. 12; *שְׂנֵי-עֲבָדִים לְשִׁמְעֹן* two servants of Shimon, 1 K. ii. 39; *שִׁיר דָּוִד* a psalm of David (was Hiram) 1 Kings v. 15; *שִׁיר דָּוִד* also a friend of David (prop. belonging to him as author), and elliptically *שִׁיר דָּוִד* of David, Ps. xl. 1, xiv. 1; b) when there are several genitives depending on one substantive, e. g. *חֵצֶה הַשָּׂדֶה לְבֹאֵז* a portion of the field of Boaz, Ruth ii. 3; 2 Kings v. 9, *סֵפֶר הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל* the chronicles of the kings of Israel, 1 Kings xv. 31; *יִשְׂרָאֵל יְהוֹשֻׁעַ* Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the construct state, whilst between them is the looser connection indicated by *וְ*; (comp. however, § 114, 1); c) after specifications of number, e. g. *בַּיָּמִים הָאֵלֶּם* on the seven and twentieth day of the month, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before *ב* as *בְּשִׂמְחַת הַקָּצִיר* the joy in the harvest, Is. ix. 2, v. 11; before *ל*, as *לְאֶחָיו* Is. lvi. 10, xxx. 18, Ps. lvi. 5, Job xviii. 2; before *מִן*, as *מִגְּדֵל מֶלֶךְ* weaned from the milk, Is. xxviii. 9; before *עַל* Judg. v. 10.

2) Before the relative pronoun, e. g. *אֵתֵּר אֵתֵּר* the place where —, Gen. xl. 3.

3) Before relative clauses without *אֲשֶׁר*, e. g. *עָרָה יְהוֹנָדָה* the city where David dwelt, Is. xxix. 1, *לֹא יָדַע אֵל* the place of him who knows not God, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Van copulative*, as *וְהָיָה יָדָה* Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

here, viz. one which may be explained by *וְ*, and another by *וְ*. From the latter conception proceeds the *de* of the Romance languages. In Greek may be compared the so-called *ὀξὺν Κολλοκαστόν*, e. g. *ἡ ἀρχὴ τοῦ ἀνθρώπου* for *τοῦ ἀνθρώπου* (see *Brandenburg's Syntax*, p. 83).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁה בְּלֵיתָא דִּישָׁא a woman, mistress (possessor) of a divining spirit (comp. παιδισκη έχουσα πνεύμα πιδονο; Acts xvi. 16); and so also, אִשָּׁה בְּתוּלָה דִּישָׁא the virgin-daughter of Zion, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אֶחָד sometimes used for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xlviii. 4, 16. Compare also the construct state in the numerals, as thirteen, fourteen (97, 2), and in the adverb (100, 2, c). *The unit is in construct at whose time*

Rem. As in the above cases, the absolute state might be used about equally well instead of the construct, so on the contrary there are constructions, where we should expect the constr. state rather than the absolute. E. g.

a) in geographical names like אָבֶל בֶּת מַחְלָה Abel Beth-Ma'chah (i. e. Abel at Beth-Ma'chah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2*.

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others Ez. xlvii. 4, מַיִם בְּרַגְלָיו not so well water of the knees as water up to the knees; Is. xxx. 20, מַיִם בְּתוֹךְ affliction, or rather water in affliction.

c) in the combination אֱלֹהִים אֲבָרָה, elliptical for אֱלֹהִים אֲבָרָה God (the God) of hosts.

§117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-endings (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The Nominative can be known only from the syntactic construction. On the modes of indicating the Genitive, see § 114-116. The Dative is periphrased by the preposition לְ, the Ablative by מִן (from, out of), the Locative and Instrumental by בְּ (in, at, by). But the noun thus dependent on a preposition, is in the Semitic form of conception a genitive; for these particles were originally nouns, and still retain in Arabic the genitive ending Comp. § 101. 1.

* Latin, Augusta Vindelicorum. But in English, e. g. York & rect, Covent garden; a mere juxtaposition, for near Covent-garden.

On the use of the sign of the dative (ז), so far as it encroaches on the sphere of our genitive, see § 115, 1, 2.

2. The *Accusative*, when it expresses a local *direction* or *motion towards*, frequently retains its ending ז (90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed ז or ז (and before pronominal suffixes ז); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E. g. Gen. i. 1, ז הָאָרֶץ זָרָא (on the contrary זָרָא הָאָרֶץ Gen. ii. 4, vi. 10, Ex. i. 11).*

The examples are rare in which ז stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, זֶרְעֵךְ זָרָא, Is. i. 4, Job xiii. 25, Ez. xlii. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 113); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* ז (whence, in close connection with a following noun, the toneless ז, and then again with independent tone ז) proceeds from a pronominal stem, and is properly a substantive meaning *instance, substance* (comp. זֶרְעֵךְ *seed*). But when connected, in the *casus*, *statis*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipm*, *accusative* (comp. the similar case to § 124; Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliquus accusative*, *accusative*, *ipm*, *ipm*, *accusative*, *accusative*; and the Heb. זֶרְעֵךְ זָרָא, prop. *accusative accusative* (comp. *accusative accusative* II. I. 144), *it, the heaven*, is no stronger than *accusative accusative*.—That ז should also express the *accusative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 E. xvi. 30 (but in the parallel passage Is. xxxvi. 18, it is wanting), perhaps also Job xiii. 27. Dan. ix. 13. But in other passages, which some would reckon here to z

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place* : *a*) in answer to the question *whither?* after verbs of motion,* as *נֵצֵא הַשָּׂדֶה* *let us go out into the field*, 1 Sam. xx. 11; *לָלֶכֶת תַּרְשִׁישׁ* *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2. *b*) in answer to the question *where?* after verbs of rest, as *בֵּית אָבִיהָ* *in the house of thy father*, Gen. xxxviii. 11; *בְּדֹר הַאֶהֱלָל* *in the door of the tent*, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *הַמַּיִם רָסוּ עֶשְׂרֵים עֻבָּיִם* *the water rose fifteen cubits*.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending *אֶ*—, on which see § 90, 2. The first relation may also be expressed by *לָ* (as it commonly is with reference to persons), and the second by *בְּ*; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time* : *a*) in answer to the question *when?* as *הַיּוֹם* *the day*, i. e. *on the day, then, or on this day, to-day*; *עֶרֶב* *at evening*, *לַיְלָה* *nocturn*; *בְּצֶהְרֵי הַיּוֹם* *at noon* Ps. xci. 6; *שָׁנָה עָשָׂרָה עָשָׂה שָׁנָה* *the thirteenth year (in the thirteenth year) they revolted*, Gen. xiv. 4; *בְּרֵאשִׁית הַקֹּצֵר* *at the beginning of barley harvest*, 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* *שֵׁשֶׁת יָמִים* *six days (long)* Ex. xx. 9.

3. Where we say *in respect to, according to, &c.* and in other adverbial limitations: Gen. xli. 40, *רָא אֶת הַכִּסֵּא אֲנִי* *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *שְׁלֹשָׁה עָשָׂר בְּמִסְפָּר* *in number* (comp. *trīs; ἀριθμὸν* *three in number*); 1 Kings xxii. 13, *אֶחָד פִּי* *with one mouth* i. e. *with one voice*; Zeph. iii. 9, *שָׁרְעוּ אֶת הָאֵל* *they served God* *אֶחָד* *with one shoulder* i. e. *with one heart*. With a following genitive, *מִפְּנֵי הַתְּנִיחִים* *for fear of thorns*, Is. vii. 25; Job i. 5, *הָבִיאוּ בָרָק* *he brought burnt-*

1 Sam. xi. 23, Neh. ix. 22, and even 1 Sam. xxii. 24), there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 142, 1, a).—In Ex. xlvii. 17, 18, 19, *שָׁם* stands for *שָׁמָּה*, unless indeed the passage is to be so amended; comp. vs. 20.

* In Greek, this use of the accus. is exclusively poetical; II. i. 317, *σείοντες δ' ὀϊκίους* *lac.*

offerings כִּלְמֵם כִּסְפָּךָ according to the number of them all. Here belong also such cases as כִּסְפָּךָ כִּסְפָּךָ the double in money Gen. xliii. 15, אֶפְהָא שְׂטִיִּים an ephah of barley Ruth ii. 17, שְׁנָתַיִם יָמִים two years' time Gen. xli. 1. Comp. also § 116, Rom. b.

See analogous cases of the accus. in connection with a verb in §§ 135 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2. b).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with π (as, according to, after the manner of), though then the preposition π alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of place; כְּבָרְכֶם as in their pasture, Is. v. 17, xxviii. 21; כְּבָאֶן after the manner of the stone i. e. as into stone (the water contracts in freezing) Job xxxviii. 30, xxx. 14; כְּבִדָּה as in gorgeous dress Job xxxviii. 14; כְּחֵלֶם as in a dream, Is. xxix. 7, comp. xxiii. 15; b) of time, especially in the combinations יוֹם after the manner of the day = as on the day, Is. ix. 3; Hos. i. 5; יָמִים as in the days of —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. li. 9. c) In other relations: e. g. Job xxviii. 5, כְּבָאֶר after the manner of fire = as by fire; Is. i. 25, I fuse away thy dross כְּבָאֶר as with lye.

Rarely, another preposition is used after such a π , e. g. כְּבָאֶרְכֶם Is. i. 26; 1 Sam. xiv. 14.

The substantive with π may, of course, be the accusative of the object, or the nominative.

§ 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the comparative is to be expressed, the particle כִּן (כִּי) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, גָּבַהּ מִכָּל־עַמֵּי taller than any of the people; Judg. xiv. 18, מֶחֱדָשׁ מִחֶלֶב סֶדֶק sweeter than honey; so also after a verb, especially such as express a quality or attribute, as יִגְבַּהּ מִכָּל־עַמֵּי and he was taller than any of the people, 1 Sam. x. 23; אָהַב מִכָּל־אֶחָיו Joseph he loved Joseph more than all his (other) sons.

* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be מִכָּל־עַמֵּי. To this, perhaps, belonged originally מִכָּל־עַמֵּי doubtful (of a falling brook), and its opposite מִכָּל־עַמֵּי (contr. from מִכָּל־עַמֵּי) unfilling, perennis. These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by participles (with più, etc.).

In other cases also the particle לְ often expresses pre-eminence (e. g. לְיָהוֹיָכָן *excellence above* Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation from, a de-signation. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐξ ἀρίστων μάλιστα*, II. 4. 96, and merely *ἐξ ἁντίων*, 18, 431). Hence the signification more than connects itself with the fundamental signification out of. (Compare the use of לְ in comparisons, Job xxiii. 2; Ps. cxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, אֱלֹהֵיהֶם מְרִיבִים מֵאֱלֹהֵי יְרוּשָׁלַם *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, בְּצָהֳרָיִם *clearer than the noonday*.

The correlative comparatives, greater, less, are expressed metely by great, little, Gen. i. 16.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the positive form, by means of the article, or a suffix, or a following genitive, is made to designate an individual as pre-eminently the possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, and *David was הַקָּטָן the small (one)* i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, &c.; Gen. xiii. 13; Jon. iii. 5, וְהָיָה מִן הַגָּדֹל מֵכָל הָאֲנָשִׁים *from the greatest among them* (lit. *their great ones*) *even unto the least among them*; 2 Chron. xxi. 17, וְהָיָה הַקָּטָן מִן הַבָּנִים *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction הַקָּדוֹשׁ הַקָּדוֹשׁ *the holiest of all*, prop. *the holy (holiest) among holy things*.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, §97, 1), are connected with substantives in three different ways. They stand either

a) in the construct state before the substantive (the object numbered being therefore in the genitive), שְׁלֹשָׁת יָמִים *three days*, prop. *trind of days*; or b) in the absolute state before it (the object numbered conceived as the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons*; or c) in the absolute state after it, and in apposition with it (in the later books, where the adverbs also are so placed), שְׁלֹשָׁה בָנִים *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions *מאה שנה* Gen. xvii. 17, and *מאת שנה* xxv. 7, 17, a hundred years, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, *עשרים ערים* twenty cities; on the contrary *עשרים אמהות* twenty cubits, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יום* day, *שנה* year, *אדם* man, &c. (comp. "four foot deep," "a thousand pound²⁵"); e. g. *ארבעה עשר יום*, prop. fourteen day Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as *שנים ושלשים שנה* sixty-two years Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, *חמשים שנים ושבעים שנה* seventy-five years Gen. xxiii. 1, *מאה שנה ועשרים שנה ושבע שנים* one hundred and twenty-seven years.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as *בשנת שבע עשר יום* on the seven-leventh day Gen. vii. 11, *בשנת עשרים ושבע* in the twenty-seventh year 1 Kings xvi. 10. In the latter case, the word *שנה* is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. *בשנת שנים* in the second year, *בשנת שלש* in the third year 1 Kings xv. 23, 2 Kings xviii. 1; *בחדש תשרי* on the ninth of the month, *באחד* on the first of the month, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as *השנים* the two Eccles. iv. 9, 12. The case *השנים והימים* the green days Judg. xiv. 17 is to be explained on the principle stated § 11, 7.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף כֶּסֶף *a thousand (shekels) of silver*; as also before זָהָב gold 1 K. x. 16; Ruth iii. 15, שֵׁשׁ עֶפְרוֹת *six (ephahs) of barley*; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם *ten (loaves) of bread*. Thus יָד is omitted Gen. viii. 5; and חֲדָשׁ, viii. 13. —The number of *cubits* is often stated thus: מֵאָה בְּמֵאָה *a hundred cubits, prop. a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם בְּשְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by אֶחָד *prop. a tread*, שְׁנַיִם *two times, twice*, שְׁלוֹשׁ *thrice*. These may also be expressed by the *fem. forms* of the cardinals, as אֶחָדָה *once*, שְׁנַיִם *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַדָּה *once*, Num. x. 4. The ordinals are used in the same manner, as שֵׁנִי *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

אֶחָד = once
שְׁנַיִם = twice
שְׁלוֹשׁ = thrice

אֶחָד שְׁנַיִם שְׁלוֹשׁ

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אֲנִי הִנֵּנִי *I (am) the seer* 1 Sam. ix. 19, אֲנִיכֶם זָקִים *upright (are) we* Gen. xlii. 11, הִנֵּנִי בְּטָהוּרָה *blameless (wast) thou* Ez. xxviii. 15, הִנֵּנִי עָרְמוֹת *that naked (were) they* Gen. iii. 7, הִנֵּנִי חֶלֶם *one dream (is) it* Gen. xli. 26.

2. The pronoun of the *third person* often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, הַשֶּׁבַע שָׁנִים הֵנָּה *seven years (are) they*; Eccles. v. 18, הִנֵּנִי חֶלֶם *this is a gift of God*. — Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. הִנֵּנִי מֶלֶךְ *thou art my king* Ps. xlv. 5, where הִנֵּנִי points at the same time

to the predicate and gives it prominence (prop. *thou (art) he, my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*); it then, takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בָּרַךְ נִי בָרַךְנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, וְעַתָּה נָתַתָּה לִּי דָמִי 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to §101, 1, comp. §154, 4), as Hag. i. 4, וְעַתָּה נָתַתָּה לִּי דָמִי *for you, for you*; 1 Sam. xxv. 24, וְעַתָּה נָתַתָּה לִּי דָמִי *on me, on me*; 1 Sam. xix. 23, וְעַתָּה נָתַתָּה לִּי דָמִי *also on him*; 2 Chron. xxxv. 21, וְעַתָּה נָתַתָּה לִּי דָמִי *not against thee*. On the same principle is to be explained Gen. iv. 26, וְעַתָּה נָתַתָּה לִּי דָמִי *to Seth, to him also*; x. 21.

4. The suffix to the verb is, properly, always the accusative (§33, 2, a, §59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, וְעַתָּה נָתַתָּה לִּי דָמִי *did ye fast for me?* i. e. in my behalf, for וְעַתָּה נָתַתָּה לִּי דָמִי; Job xxxi. 18, וְעַתָּה נָתַתָּה לִּי דָמִי *he (the fatherless) grew up to me as to a father*, Ez. xix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by וְעַתָּה (§117); the sign of the accusative, / a) when the pronoun, for the sake of emphasis, precedes the verb, as וְעַתָּה נָתַתָּה לִּי דָמִי Num. xxi. 23; b) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as וְעַתָּה נָתַתָּה לִּי דָמִי 2 Sam. xv. 23. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes to nouns, which are properly *genitives* (§33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramaean; e. g. Ruth ii. 21, וְעַתָּה נָתַתָּה לִּי דָמִי *the servants which (are) to me, for my servants*; especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g.: *וַעֲשֵׂהָ הַרְעָה* the wrong done to me, Jer. li. 35; *וְיִרְאָה* the fear of him, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective; e. g. Ps. ii. 6, *הַר קָדְשִׁי* my holy mount; Is. ii. 20; xxxi. 7, *אֱלֹהֵי כֶסֶף* his silver idols; *רַגְלָיו* his strong steps, Job xviii. 7.

Very rare is the construction *וַיֵּלֶךְ הַיָּדָאִתְּ* thy lewd conduct, Ex. xvi. 27; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books); e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of saying; e. g. *וַיֹּאמֶר* (like *dizir*) he said *it* Ex. xix. 25; *וַיֹּאמֶר* and he told *it* Gen. ix. 22. As accus. of the living object it is also omitted; Gen. xxxviii. 17, until thou sendest (him); xxiv. 12, let (her) meet me. [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *וַיַּרְא* she saw him, the child; Prov. v. 22; Ex. x. 3, *וַיֵּלֶךְ* when he, the man, entered in; 1 Sam. xxi. 14. So also Gen. ii. 19, *וַיִּבְרָא* ... *לָהֶם* to them, the living beings; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. *וַיִּקְרָא* prop. my Lord (see § 108, 2, b), namely in addressing God (Gen. xx. 2, xviii. 3, Ps. xxxv. 23); then also (without regard to the pronoun) the Lord, spoken of God: * *וַיִּקְרָא* (prop. in his, or its, connections = he, it, together), as *וַיִּקְרָא* Ex. xix. 8; and even (disregarding the person of the suffix) after the first person, as *וַיִּקְרָא* 1 K. iii. 19,

another in the genitive, as in 1 Sam. xvii. 40. (Compare the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as *וַיִּקְרָא* prop. his litter of Solomon, Cant. iii. 7; comp. 1 K.

* See Gesenius, Thes. Ling. Hebr., p. 229. Compare the Phœnician names of gule, *Adonis* (אדני) and *Baalis* (באלי); and our *Notre Dame*, *Unsere Liebe Frau*.

daughter? Gen. xxiv. 23; and both **כִּי** and **כִּהֵן** are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word **כִּי־כֹל**.

For the use of **כִּי** in a form of negative command, see § 153, 2, first Note.

123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun **אֲשֶׁר** often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. **שָׁם** *there*, **אֲשֶׁר**—**שָׁם** *where*; **טֹמֶת** *thither*, **אֲשֶׁר**—**טֹמֶת** *whither*; **מִשָּׁם** *thence*, **אֲשֶׁר**—**מִשָּׁם** *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, **לֵךְ** *to him*, **אֲשֶׁר** *to whom*; **לָהֶם**, **לָךְ** *to them*, **אֲשֶׁר** *to whom*.

Accusative, **אֲתָה**, **אֲתָהּ** *him, her*; **אֲתָהּ**, **אֲתָהּ** *whom* (*quem, quam*).

With prepositions, **בִּי** *therein*, **אֲשֶׁר** *wherein*, **מִשָּׁם** *therefrom*, **אֲשֶׁר** *wherefrom*.

Genitive, **לְשׁוֹן** *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by **אֲשֶׁר** alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 2, **אֲשֶׁר** *whom*; Num. xxii. 30, **אֲשֶׁר** *whom*; Is. xli. 8, **אֲשֶׁר** *whom*. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. **אֲשֶׁר**) is merely a sign of relation.

2. The word **אֲשֶׁר** is commonly separated from the one which it thus affects, by one or more words, as **אֲשֶׁר** **הָיָה** *where was*, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative **אֲשֶׁר** often includes the personal or demonstrative pronoun, in such combinations as *he (or she) who, that which, those who*, see § 124, 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6, **אֲשֶׁר** **קָטַר** *and (he) whom thou cursest*; Is. ii. 15, **אֲשֶׁר** **לֹא שָׁמְעוּ** *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before **אֲשֶׁר**; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. **לְאִשֶּׁר** *to him who*, and *to them who*; **מֵאִשֶּׁר** *from him who*, *from those who or which*; **בְּאִשֶּׁר** *prop. according to that which*, hence, *as*; **אִשֶּׁר אֵדָא** *him who, those who*, and also *that which*.*

Sometimes the idea of place or time is also to be supplied; as **מֵאִשֶּׁר** *in (that place) where?* **מִמֵּת** *from (that time) when*.

3. The pronoun **אֲשֶׁר** may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met*; *the book I told you of*; where the relation is indicated only by the subordination of the relative clause. This omission of **אֲשֶׁר** (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **בְּאֶרֶץ לֹא לָהֶם** *in a land (which belongs) not to them*; **וַיִּפֹּל בְּקִדְוֹת וַיִּפֹּל** *and he falls into the pit (which) he makes*; Gen. xxxix. 4, **כָּל-יְשֻׁעֵי** *all (which) was, i. e. belonged, to him*, comp. ver. 5, where **אֲשֶׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אֲשֶׁר** is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **לֵאמֹר לֹא יִחַשֵׁב חַטֹּאתָ לִי יְיָ** *to whom Jehovah imputeth not sin*; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification *when*: 2 Chron. xxix. 27, **בְּעֵת הַהִיא הִתְחַלָּה** *at the time (when) the offering began*; Ps. iv. 8, **עַתָּה הַגִּסְס וְהַיִּירֹקִים רַבִּי** *in the time (when) their corn and must are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, **אֵימְרָה יִבְרָא בָּם** *an abomination, (he who) makes choice of you*; Job xxiv. 19,

* The examples are very rare, in which the preposition before **אֲשֶׁר** refers, as with us, to the relative itself; as **עִם אֲשֶׁר** Gen. xxi. 22, *for with whom* (xli. 9, 10); perhaps **בְּאֲשֶׁר** Is. xlvii. 12, *for which*. Comp. also **אֲשֶׁר בְּהָרֵי אֲשֶׁר-הָרִי** Zech. xii. 10, *for which* **אֲשֶׁר**.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xlii. 29, Ex. xiv. 13 et al.); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xlii. 2, xlii. 18, 21, Deut. xxxiii. 17, Job iii. 2.

Sheol [sweeps away] שְׁאוֹל (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12. לְעִירָאֲנִי לְעִירָאֲנִי to (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. state. E. g. Ex. iv. 13. בְּיַד הַמָּוֶה by the hand (of him whom) *thou wilt send*; Hos. i. 2. תְּחִלַּת דְּבַר יְהוָה beginning (of that which) *Jehovah spake*; Ps. lxxxi. 6. אֲנִי לֹא יָדַעְתִּי the speech (of one whom) *I knew not*; lxx. 5, Lam. i. 14, Jer. xlviii. 34. Comp. § 116. 2.

2. Relative clauses are also attached by the copula (וְ), e. g. Job cxix. 12, the orphan, וְלֹא יֵשֶׁר וְלֹא יֵשֶׁר and he that hath no helper.

§ 124. *

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ אֵלָיו חֶרֶב and *Ehud made him (sibi) a sword*; Gen. xxii. 3, Abraham took two of his servants וְעִם אֵלָיו with him; for with himself; 1 Sam. i. 24, she carried him up אִתָּהּ with her; for with herself; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By periphrasis with a substantive, especially אָנֹכִי, e. g. אָנֹכִי לֹא יָדַעְתִּי I should not know myself, Job ix. 21; Jer. xxxvii. 9; אִתָּהּ within herself (אִתָּהּ the inner part), Gen. xviii. 12. Comp. Rem. 3.

The idea *self* is similarly periphrased in Arabic by *eye, soul, spirit*, in Sanscrit by *soul, spirit* (ātman), in Rabbinic אָנֹכִי, אָנֹכִי (bone), אָנֹכִי (body), in Amharic by אָנֹכִי (head), in Egyptian by *mouth, hand* et al. Comp. in Engl. *my body* (I myself), in Middle High Germ. *min lip, diu lip*.

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as אֲשֶׁר that which, Eccl. i. 9, iii. 15.

Rem. 1. Each, every one, when a person is meant, is expressed by *איש* a man, sometimes repeated *איש איש* Ex. xxxvi. 4, *איש איש* Pa. lxxxvii. 5; with reference either to persons or things, by *כל*, commonly without the article (§ 111. 1); by repetition, *כל־בקר כל־בקר* every morning; and by the plural, *כל־בקר* every morning Pa. lxxiii. 14.

2. *Any one, some one*, is expressed by *איש* Ex. xvi. 20, Cant. viii. 7; and by *אִשׁוֹ* Lev. i. 2; *any thing, something* (especially with a negation), by *כִּלְכִּלִּי* without the article. Comp. also § 122. 3.

3. *Self* (besides the above forms in No. 1, c), is expressed, in reference to persons and things, by *הוא*, *היא*; as *הוא הוּא* the Lord, *he for the Lord himself*, Is. vii. 14; *הַיְהוּדִים הַיְהוּדִים* the Jews themselves, Esther ix. 1.—The same is expressed by *הוא*, *היא* with the article; as *הַאִישׁ הַהוּא* the same man, *בְּהַזֶּה הַזֶּמֶן* in the same time (but also, *that man, in that time*, § 122. 1). In reference to things, the noun *בָּנָה* (bone, body, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. *בְּבֹנָה הַיּוֹם הַזֶּה* on the selfsame day, Gen. vii. 13; comp. Job xxi. 23, *בְּבֹנָה הָיָה* in his prosperity itself = in his very prosperity.

4. *The one—the other* (alter—alter) is expressed by *זה* or *הַזֶּה* repeated, or by *איש* with *אָח* brother or *רֵעַ* friend, and where the feminine is required, by *אִשָּׁה* woman, with *אֲחֵיהָ* sister or *רֵעִיהָ* friend; both the masc. and fem. forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, *אִישׁ מֵעַל אֶחָד* the one from the other, i. e. *from one another*. Gen. xi. 3, *they said* *אִישׁ אֶל־אֶחָיו* to one another; Ex. xxvi. 3, *five curtains shall be joined* *אֶחָד אֶל־אֶחָתָם* to one another.

5. *Some* is often expressed by the plural form alone, as *קָצִים* some days Dan. viii. 27, *שָׁנִים* some years Dan. xi. 6, 8; and sometimes by *אֵלֶּם* *enat qui*, Neh. v. 2-4.

CHAPTER III. SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms.

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*; what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Imperfectum, Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in §49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Far consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of mood rather than relations of time.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אֲנִי יְהוָה וְאֵין אֲחֵרִים I have done it, and I will (still) bear (you); and ver. 11, יְהוָה אֵין אֲחֵרִים יְהוָה אֵין אֲחֵרִים I have spoken it and will bring it to pass, I have purposed and will accomplish it; Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

§126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מַה זֶּה עָשִׂיתָ who hath showed to thee? ver. 13, מַה עָשִׂיתָ why hast thou done this? Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, *in the beginning God created* (Perf.) *the heaven and the earth*; iv. 1, xxix. 17. Job i. 1, *there was* (Perf.) *a man in the land of Uz*; ii. 10.

* On the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio imperfecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Far consecutive*, § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלָאכָה עָשָׂה אֱלֹהִים *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes (a) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,* Ps. xxxi. 7; יָדַעְתִּי *I am righteous*, Job xxxiv. 5; גָּדֹלְךָ *thou art great*, Ps. civ. 1; קָטַנְתִּי *I am little*, Gen. xxxii. 11; or (b) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אֶמַּר *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (לֹא הִלֵּךְ) in the counsel of the wicked, nor stands (לֹא עָמַד) in the way of sinners, nor sits (לֹא יָשָׁב) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, יָדַעְתִּי *I know*, Ps. xl. 13, and לֹא יָדַעְתִּי *I know not*, Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future time*; namely, in *assertations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, *I give (תִּתֶּנְךָ) thee the field*; ver. 13, *I give (תִּתֶּנְךָ) money for the field*; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20); and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, אֲסַמְכָהּ *thou, O God, deliverest me*. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see (יִרְאוּ) a great light*; v. 13, *therefore, my people goes into cap-*

* As in Latin, *nosci*, *memini*, *sciri*, in Gr. *oída*, *μνήσκου*.

tivity (הִתְּנָה); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle *wa*, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee*; i. e. *it is as good as done*. Similar to this is the use of the Lat. *perii*, and the Gr. ὄλοντο, διαφθοντες Il. 15, 128*.

5. Of the *relative tenses*, those are expressed by the Perfect in which the *past* is the principal idea, viz. (a) the *Imperfect subjunctive* (which is also expressed by the Imperfect, §127, 5); e. g. Is. i. 9, בָּקָדָם הָיְתָה לְעִמּוֹרָה קְטִינָה we should have been [essentially] as Sodom, we should have been like Gomorrah; Job iii. 13; (b) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹא־יָצַד הָיְתָה if he had not left; Num. xiv. 2, וְלֹא־מָתָה if we had but died! (with the Imperfect would be, if we might but die! §136, 2); Judges xiii. 23; Job x. 19, בָּאֲשֶׁר לֹא־הָיְתָה אֲחֵיהֶם I should be as if I had never been; (c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, אֲשֶׁר יִשְׁטָף אֲשֶׁר יִשְׁטָף when he shall have washed away, prop. when he hath washed away; vi. 11.—Gen. xliii. 14, בָּאֲשֶׁר שָׁמַעְתִּי if I am bereaved (for shall be, ubi orbus fuero), then am I bereaved (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by *ו* (*Var. consecutive of the Perfect*) with a preceding verb; it then connects itself also (in *signification*) with the tense and mood of that verb. The tone, in this case, is thrown forward; see §49, 3. It is thus used—

a) Most frequently with reference to *future time*, when preceded by the Imperfect. E. g. Gen. xxiv. 40, Jehorah will send his angel וְהִצְלִיחַ לְדָוִד and prosper thy way (prop. and then he

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְהִתְחַנֵּן עִמָּנוּ וְהִתְחַנֵּן עִמָּנוּ and deal kindly with us (prop. and then dealest kindly with us, I hope) and make mention of us, &c. The addition of *אֲנִי* puts this sense of the Perfect beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, the counsel of the wicked אֲנִי־לֹא־אֶהְיֶה, be far from me! xxii. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 8, c.

prospera); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, *פֶּן יִשְׁלַח יְדָיו וְיִלְכֹּץ וְיֵאָכַל* lest he put forth his hand and take and eat; prop. and so takes and eats. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, *קַח לָּךְ מִנֶּה וְאַסְפֹּס* take for thyself, and gather; prop. and then thou gatherest. xxviii. 43, 44, 1 K. ii. 36. As under letter a, the expression of command here passes over into plain narration of what is to be done. The Perfect is sometimes separated from the *Vav*; Ps. xxii. 22.

d) For *past or present time*, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Vav consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, *וַיֵּדְעוּ אֶת יוֹם בָּרוּךְ וְיִרְדּוּ* at even, then ye shall know; xvii. 4, yet a little while *וַיִּסְמְכוּ* and they will stone me; 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying a) a cause, or b) a condition, the *Perf.* with *Vav consec.* is employed in the sense of the *Future* (and *Imperative*). For letter a, comp. Num. xiv. 24, because another spirit is with him *וְהָיָה אִתּוֹ רוּחַ אֱלֹהִים* therefore will I bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the land, *וְהָיָה וְיָדְעוּ* and therefore they will kill me (for, because there is none, therefore); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xiv. 11, for thy name's sake, *וְהָיָה וְסָלַח* therefore forgives (or, will thou forgive). For letter b, comp. Gen. xxiii. 10, if I have found grave, *וְהָיָה וְלָקַחְתָּ* then take; and without the conditional particle (§ 135, 4 a) xlv. 24, leaves he (if he leaves) his father, *וְהָיָה וְנָפַח* then he dies. xxviii. 29, thou 38, Is. vi. 7, lo, touches this (if this touches) thy lips, *וְהָיָה וְנָפַח* then departs &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of *וְ* with the *Perfect*, either 1) of futurity (Judges xiii. 3, thou art unfruitful *וְהָיָה וְיָלְדָה* but thou shalt conceive and bear; 1 Sam. ix. 8, here is a quarter shekel, *וְהָיָה וְנָתַתָּ* that will I give); or 2) of a wish (Ruth iii. 9, I am Ruth *וְהָיָה וְנָתַתָּ* therefore spread out &c.); or 3) of an interrogation (Ex. v. 5, the people are numerous in the land, *וְהָיָה וְנָתַתָּ* and would ye let them rest? Gen. xix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like *וְהָיָה וְנָתַתָּ* and it came to pass, in narrations) is *וְהָיָה וְנָתַתָּ* and it will come to pass, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of time is added; as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל יִשְׂרָאֵל.

Monday 14th Feb
 §127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see §48), namely the *Jussive* and the *Cohortative* (§128). Here also, the *Var consecutive* has a very comprehensive and important application (§129). The shortening, however, as already stated (§48, 4), is not apparent in all forms; at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper future; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל there shall not again be a flood; 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרַי he will (or shall) reign after me; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, the first-born who was to reign (*regnaturus erat*).

2. As often also for present time; 1 Kings iii. 7, אֲנִי אֶשְׁכַּח I know not; Is. i. 13, אֲנִי לֹא אֶשְׂבֵּל I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, §124, 3, a, b), and hence in the expression of general truths. E. g. Gen. xliii. 32, the Egyptians may not eat with the Hebrews; Job iv. 17, is man just before God? ii. 4; Prov. xv. 20, בֶּן חָכָם יִשְׂמָח אֲבִיו a wise son rejoices his father. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, מֵהֵנָּה בָּאתָ thou comest thou? Gen. xvi. 5, מֵהֵנָּה בָּאתָ whence dost thou come?

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, especially לִפְנֵי אֲשֶׁר, and לִפְנֵי (without אֲשֶׁר), also אֲשֶׁר יִהְיֶה *that, in order that*.* E. g. Gen. xi. 7, אֲשֶׁר יִפְתְּחוּ *that they may not understand*; Num. xvii. 5, לִפְנֵי אֲשֶׁר יֵלֶכֶת *that he may not come near*; Deut. iv. 1, לִפְנֵי אֲשֶׁר יִרְאוּ *in order that ye may live*; Ez. xii. 12, אֲשֶׁר יֵרָא *in order that he may not see*; and also after כִּי *that not, lest*, e. g. Gen. iii. 22, וְאֲשֶׁר יִפְתְּחוּ.
- b) For the Optative; Job iii. 3, יָאֵב יֵאָבֵד *percat dies*; vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle אֲנִי; e. g. Ps. vii. 10, אֲנִי יִפְתְּחוּ *O that might cease*! Gen. xlii. 18, אֲנִי יִפְתְּחוּ *thy servant would speak*, i. e. let thy servant speak. Ver. 33, אֲנִי יִפְתְּחוּ *let him, I pray, remain*. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed; e. g. Gen. i. 9, אֲנִי יִפְתְּחוּ *let there appear*, Gen. xli. 31, אֲנִי יִפְתְּחוּ *let there appear*, Job iii. 9.
- c) For the Imperative, for which, in *negative commands* (prohibitions), it always stands; when prohibitory, with אַל, as: Gen. xx. 15, אַל תִּגְנוֹב *thou shalt not steal*, Ex. xx. 15; when in the sense of dissuasion, of a wish or opinion that something should not be done, with אַל, as: Gen. xlii. 3, אַל תִּירָא *do not fear*, Job iii. 4, 6, 7. Here too, especially in connection with אַל, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. Gen. i. 3, אֲנִי יִפְתְּחוּ *let there be light*, Gen. i. 3; Ex. xxxv. 2, אֲנִי יִפְתְּחוּ *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אֲנִי יִפְתְּחוּ *thou mayest eat*,

* When these particles have a different signification, the Imperfect is not used; e. g. אֲנִי becomes, with the *Perf.* Judg. E. 29, אֲנִי becomes, Gen. xxiv. 27.

† The particle אֲנִי (§ 105) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, **אִי יֹאמַר** *who can say?* Gen. xliii. 7, **יָדַעְנוּ** *could we know?* Gen. xx. 9, **אֵיךְ לֹא יֵעָשֶׂה** *which may not (or should not) be done.*

4. The idea of the Imperfect falls even within the sphere of the past; and, chiefly, in the following cases:

- a) After the particle **אָז** *then*,* **בְּתָרָם** *not yet*, **בְּתָרָם** (*when not yet before*).† E. g. Josh. x. 12, **אָז יָדַעְנוּ יְהוֹשֻׁעַ** *then spake Joshua*; Gen. ii. 5, **בְּתָרָם יִהְיֶה** *there was not yet*; Gen. xxxvii. 18; **קִדְמָה בְּתָרָם** *before thou camest forth*, Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.
- b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (**וַיִּזְבֹּחַ**). Job i. 5, *thus did* (**וַיַּעַשׂ**) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xliii. 5. But also—
- c) Of singly occurring, transient events, where the Perfect might be expected:‡ So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* **בַּיּוֹם אֲשֶׁר** *wherein I was born*; ver. 11, **לָמָּה לֹא מָתָם אִמִּי** *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, **לֹא אֵיכָא . . . אִם יִרְאֶנִּי** *even if I should*

* But when **אָז** signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *finished* and *past*. He must therefore use the Imperfect tense, with reference to the point of time indicated by **בְּתָרָם**.—So of **אָז**; the act following it is conceived as something *proceeding* onward from that point of time, not as a thing then completed and *past*.—Ta.

‡ This would seem irreconcilable with the idea of the Imperfect; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was yet to be born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter a; *from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the *substantive* is excluded by the nature of the case. Still more clear is x. 10, 11.—Ta.

go... *I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending נִפְּתָל (*Cohortative*), found almost exclusively in the first person, is expressive of *purpose* or *endeavor* (§ 48, 3); and hence is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, $\text{אֲשׁוּשָׁה אֶנְפִּילָה}$ *let me be glad and rejoice*! ii. 3; $\text{בִּנְּתֵינוּ בִּנְּתֵינוּ}$ *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, $\text{אֲסַפֵּה נָּא וְאֵרְאֶה}$ *I will go now and see*; Gen. xxxii. 21; b) to express a wish, a request (for leave to do something); Deut. ii. 27, $\text{אֲפָסֶהָ$ *let me pass through*; Num. xx. 17, בְּנִפְּתָלִיךָ *let us pass through, I pray thee*; c) to express an object or design, when it is commonly joined by γ to a preceding Imperative; Gen. xxvii. 4, *bring it hither, אֲכַלֶּנָּה* *and I will eat*—that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, d) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, e) frequently after *Var consecutive* (§ 49, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, a) in the expression of command, wish, as פְּרֹפֶרֶת *proferat* Gen. i. 24 (on the contrary, Indicative, פְּרֹפֶרֶת *proferet* Is. lxi. 11); סִיֵּסֶת *sistat* Jer. xxviii. 6; יִהְיֶה *utinam sit* xxx. 34; and joined to an Imperative by γ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah וְיִסָּר* *and let him take away*—that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (וְיִסָּר):* b) in prohibition and negative entreaty, as לֹא תָבִיחַ *thou shalt not bring back*, Gen. xxiv. 8; לֹא תִשְׁחָדֵם *do not destroy*, Deut. ix. 20; in the tone of request, לֹא תִסָּרֵם *do not turn me away* [1 K.

* On these two cases (a and b), see § 127, 6 and c.

4. 20]; of warning, **נִשְׁאָר** *ne confidat* Job xv. 31, xx. 17; *c* often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (**וְיָרָא**), civ. 20 (**וְיָרָא** and **וְיָרָא**), Hos. vi. 1 (**וְיָרָא**), Is. i. 2 (**וְיָרָא**), Gen. iv. 12 (**וְיָרָא**), Lev. xv. 24 (**וְיָרָא**... **וְיָרָא**), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (**וְיָרָא**); *d*) after *Var* consecutive (149, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. P. xxl. 9. The *Jussive* then expresses rather a subjective view, it may be, it might, should, could be, as the sense and connection in each passage require.

5129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Var consecutive* (וַיְהִי) and then killed *he*, 149, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Var consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, and Adam knew (וַיֵּדַע) Eve his wife, and she conceived and bare (וַתַּחַם וַתֵּלֶד) Cain; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13-15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2-4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Var consecutive* may commence the narration, or a division of it. Very often, it begins with וַיְהִי (xai ēyēra) and it happened Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; וַיֹּאמֶר יְהוָה and Jehovah said, xii. 1.

* Sometimes, the preceding *Perfect* is only implied in the sense; e. g. Gen. xi. 10, *Shem* (was) a hundred years old שֵׁם בן מאה שנה and then he begot; x. 1. So also in the following sentence: on the third day ביום השלישי שָׁמַר אֱלֹהִים then he lifted up his eyes; fully expressed: it happened on the third day, and then —; Gen. xxi. 4, 1s. xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xiii. 1, *וַיְהִי אַחֲרָיִם אֵלֶּים אֵלֶּים וַיִּבְרָא אֱלֹהִים* and it happened after these things, that God tried; xvi. 8, *וַיְהִי בַּיּוֹם הַהוּא* and it happened on that day; xxix. 12, 13, 14, 19, Judg. xvi. 16, 23. See the numerous passages in *Geniis*. Then Ling. Hebr. p. 372. In like manner we find *וַיְהִי* used of the future; see 3126, Rom. 2.

It stands also, especially, *a*) after the protasis; e. g. after *because* as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah, יִשָּׁאֵךְ therefore he rejects thee*; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel, יִשְׂרָאֵל רִהֲבֹאֵם Rehoboam reigned over them*; ix. 21, Dan viii. 32.*

In such sentences as the following, י may be rendered *that*: Ps. cxliv. 3, *what is man יִתְבַּחֵם that thou regardest him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou יִתְיַבֵּחַ that thou shouldst fear?* But here, the thought is properly: *c* how little account is man; and yet, thou dost regard him.

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. i. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after *אִם* stands *יִהְיֶה* Is. xlviii. 18, 19, *for then had been*; and *אֲנִי* in a conditional clause, Ps. cxxxix. 11, *for and (if) I should say*; comp. the common Imperfect § 127. 5.

§ 130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with *אֲנִי*, Is. v. 3), wish (Ps. viii. 2, and with *אֲנִי* Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 122, Rem. 2, and § 124 Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a*) promises, Ps. cxxviii. 5, *thou shalt see* (פָּסַח) *the prosperity of Jerusalem*; Is. xxxvii. 30, lxx. 18, Ps. xxii. 27, Gen. xx. 7; or *b*) threatenings* Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (will) wail*; vs. 2, 4, x. 30, xlii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle אַּנֹּכִי (§ 105); particularly, in command, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in exhortation, אַּנֹּכִי Gen. xii. 13. Tauntingly permissive is אַּנֹּכִי אֵלֶיךָ, Is. xlvii. 12, *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 וְאַתָּה חַיִּים וְאֶתְּנֶנּוּ לָּךְ *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b*) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, וְאַתָּה יָרֵא וְאַתָּה יָרֵא *rage ye people, and ye shall soon be dismayed*, xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, 6, c, and § 127, 2, c, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the *third person* (let him kill). E. g. Gen. xvii. 10, וְכָל־בְּלִמְדָּתְךָ יִמְּלֵךְ *let every male among you be circumcised*. (In verse 12 וְכָל־בְּלִמְדָּתְךָ is used. But וְכָל־בְּלִמְדָּתְךָ is the Infinitive, which gives the same sense. § 131, 4, b). Ps. xxii. 9 (יְהִי לְפָנָי); Gen. xxxi. 50, Judges (x. 29, Is. xlv. 21 (in the last three passages are actual Imperatives of the 3d person).

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *expulsi* to Juba Plant. Curculio, IV. 4, 12.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45/1) when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.* The most important cases in which it is used, are:

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, *לֹא אָבִי הֵלֵךְ* they would not go; vii. 15, *יִרְעֻזוּ מֵעַם עָוֹן וְיִבְחָרוּ בְּטוֹב* until he learn to refuse the evil and to choose the good; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *בְּהִינֵה! יֵשׁוּעַ וְגִלְעָדִים וְיִזְבֹּחַ בָּנֵי יִשְׂרָאֵל בְּשָׂרָם וְיִשְׁתּוּ מֵיֵינָם* the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the *Inf.* is a mere accusative governed by behold!); v. 5, *אֲדַבֵּר לָכֵן וְאַתָּה תִּשְׁמָע* I will tell you what I will do to my vineyard, *וְהָיָה גִבְעוֹן וְהָיָה מִסְכָּה* the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (the Latin *gerund* in do); e. g. *בְּעָשִׂי בֵּנִי* bene faciendo, for bene, *רַבְרַבִּים מְעַלְמִים* multum faciendo, for multum. Hence,

3. When it is used emphatically, in connection with a *finite verb*.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, *נִשְׁחַלְתִּי וְנִשְׁחַלְתָּ* he urgently besought of me; Gen. xliii. 3, *הִנֵּה נִשְׁחַלְתִּי וְנִשְׁחַלְתָּ* he strictly charged us (הִנֵּה נִשְׁחַלְתִּי). A very clear example is in Amos ix. 8, *אֲנִי אֶמְצָא וְאֶמְצָא* I will destroy it from the surface of the earth,

* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form; as *וְיִשְׁתּוּ וְיִשְׁתּוּ* to eat and (to) drink, Ec. xxiii. 6; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18; xlii. 17. This case is analogous with that explained § 121, 2. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 113. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

except that I will not utterly destroy (לֹא הָשִׁיב אֶשְׁמֵר). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we (then) know?* xxxvii. 8, *וְהָיָה הַמֶּלֶךְ הַזֶּה יִרְמָה עָלֵינוּ will thou (haply) rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (הֲיִלָּךְ הַזֶּה), *because thou so earnestly longest* (נִסְתָּה וְנִסְתָּה); Judg. xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

1. When the Infinitive stands *after* the finite verb, this connection generally indicates *continued or lasting action*. Is. vi. 9, *שָׁמַעְתִּי וְלֹא שָׁמַעְתִּי hear on continually*; Jer. xxiii. 17; Gen. xix. 9, *וְהָיָה שֹׁפֵט וְהָיָה שֹׁפֵט and he must be always playing the judge!* Two Infinitives may be thus used; 1 Sam. vi. 12, *וָלָכְוּ וָלָכְוּ they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the *Inf.* is certainly the common one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition or continuance* is excluded by the connection. Is. xxii. 17, Jer. xiii. 10, Gen. xxxi. 15, xvi. 4, Dan. x. 11, 13. In Syriac, the *Inf.* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. *וְהָיָה בְרָכָה* Gen. xxxvii. 33; Job vi. 2) or of another of the same signification (Lev. xix. 20, 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb *וָלָךְ* is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, *וַיִּגְדַּל וַיִּגְדַּל וַיִּגְדַּל and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, *וַיִּשָּׁר וַיִּשָּׁר וַיִּשָּׁר and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. ii. 26, *וַיִּגְדַּל וַיִּגְדַּל וַיִּגְדַּל the child Samuel went on increasing in stature and*

* That is, I understand why thou art gone, namely because of thy earnest longing. Vulgate: *ecce, ad tuum ire cupiebas*.

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, grows worse continually.

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.

- a) When it is preceded by a *finite verb*. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, *וַיִּקְרַע וַיִּפְרֹץ* we have rebelled and (we have) turned away; Gen. xli. 43, he caused him to ride in the second chariot, *וַיַּעַרְרֵם* and placed him; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, they will buy fields for money (*Impf.*), and write and seal bills of sale, and take witnesses (three Infinitives); Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding *finite verb*; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands: α) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, *וַיִּשְׁלֹךְ וַיֵּאָכֵל וַיִּשְׁתֶּה* to prepare the table, to set the watch, to eat, to drink (sc. this they do), for they prepare, &c. lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also β) for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, *וְאָכַל וְיָצָא* to eat and to leave thereof (sc. this ye shall do); γ) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, *וְשָׁמַר* to observe (sc. thou art to, ye are to); so Ex. xx. 8, *וְזָכַר* to remember (oughtest thou); hence, with the full form, *וְשָׁמַר תִּשְׁמְרוּן*, Deut. vi. 17; *וְזָכַר תִּזְכְּרוּ*, vii. 18. For the *Cohortative* Is. xxii. 13, *וְאָכַל וְשָׁתָה* to eat and to drink! (sc. let us eat and drink.) 1 Kings xxii. 30 *לְהַחֲמִיץ וּלְהֵיטֵב* to disguise myself and go (I will disguise, &c.).

Item 1. Very seldom is the *Infia.* for the *finite verb* found in connection with the subject, as in Job xi. 2; Ex. i. 14.

2. The examples are also few of the *Infia. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in do; Neh. i. 7 (*וְהָיָה*), Ps. l. 21 (*וְהָיָה*), Ruth ii. 16 (*וְהָיָה*), Num. xxiii. 24 (*וְהָיָה*), where it is connected with a *finite verb*.

§132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§117) are also the same. Thus it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, *לֹא טוֹב הָיְתָה הָאָדָם לְבַדּוֹ* *it is not good, (lit. the being of man in his separation) that man should be alone*; b) in the genitive, Gen. xxix. 7, *זֶה הַמָּסָע* *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun; see No. 2; c) in the accusative, 1 Kings iii. 7, *לֹא אֵדָע* *I know not (how) to go out and to come in, prop. I know not the going out and coming in*. In this case the *Inf. absol.* may also be used, §131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τῷ εἶναι*, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, *בְּמִתְקַדְּמוֹ* *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, *עַל אֲמַרְךָ* *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, *כִּי אֵינָם עֵינָיו* *so that he could not see (comp. the use of כִּי before a noun to express distance from, and the absence or want of a thing)*. The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the *Infinitive* may refer also to the past (comp. on the *Participle*, §134, 2), e. g. Gen. ii. 4, *בְּהִבְרָאם* *when they were created (prop. in their being created)*.

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the omission of *הָיָה*) signifies, 1) *he is about to do, intends or purpose to do, and he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, *וְהָיָה לְיָסָד* *and the sun was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, *וְהָיָה לְרִישׁ אֱלֹהִים* *and he served God*; without *הָיָה*, Is. xxxviii. 20, *וְהָיָה לְחַשְׁדָּתִי* *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. Eng. *I am to give for I must give*). Jos. ii. 5, *וְהָיָה לְחַשְׁדָּתִי* *and the gate was to shut for was to be shut*. More commonly *הָיָה* is omitted; 2 Kings iv. 13, *וְהָיָה לְחַשְׁדָּתִי* *what is to be [can be] done*.

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est solvens*). Judges i. 19, *לֹא יָרְדוּם* *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Inf.* Amos i. 11, *וַיִּשְׁתַּח וַיִּשְׁתַּח* — *לְכָרְסִי* — *because he pursued—and stifled his compassion*; Gen. xxvii. 45; the *Impf.* with *Var. consec.* Gen. xxxix. 18, *וַיִּקְרָא קוֹלִי וַיִּקְרָא* *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple *י* prefixed, as in Is. v. 24, x. 2, xlii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 134, Rem. 2.

1133.

CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, *וַיִּשָּׂא אֶת־הַמִּשְׁכָּן* *to set up the Tabernacle*; 1 Sam. xix. 1, *וַיִּהְיוּ לְהַמִּית אֶת־דָּוִד* *to kill David*; Gen. xviii. 25, *וַיִּהְיוּ לְהַמִּית צְדִיקִים* *to kill the righteous*; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xlv. 30; Lev. xxvi. 15, *וַיַּעַשׂ אֶת־כָּל־צִוְּיֵי* *to do all my commands*; Gen. xix. 29, *וַיִּהְיוּ לְהַמִּית אֶת־הַעֲרֵי* *when he overthrew the cities*; Prov. xxi. 15, *וַיַּעַשׂ חֶסֶד* *to do justice* † with the accusative of the pronoun, *וַיִּשָּׂא הָיִים אֵת־ךָ* *in order to establish thee*, Deut. xxix. 12; *וַיִּבְרֹךְ* *to bring me back*, Jer. xxxviii. 26; *וַיִּהְיוּ לְהַמִּית* *to slay me*, Ex. ii. 24; *וַיִּבְרֹךְ* *to seek me*, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; *וַיִּהְיוּ לְהַמִּית* *quum (mater) eos pareret*. So if the verb governs two accusatives, as: *וַיִּהְיוּ לְהַמִּית אֶת־כָּל־אֲנָשִׁים* *since God hath caused thee to know all this*, Gen. xli. 39.

The Verbal Noun, analogous to the Infinitive, retains the

* The connection shows this to be the true *modus*, expressed in the parallel passage (Josh. xvii. 12) by *וַיִּהְיוּ לְהַמִּית*. Comp. moreover, the Hebrew *לֹא יָרְדוּם* *non licet mibi*, and the Syr. *לֹא יָרְדוּם* *non possum* (Agrell Suppl. Synt. Syr. pp. 8, 10).

† In examples like this, we might regard *וַיַּעַשׂ* as genitive of the object (§ 114, 2), a construction common in Arabic; but as *אֵת* is used in other examples, and as there never occurs in such a connection a form like *וַיִּהְיוּ* (which would decidedly indicate the constr. *state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded the object of the *Inf.* as an accusative. Comp. Nos. 2 and 3.

same construction; e. g. *דָּעָה אֶת־יְהוָה* knowledge of Jehovah (prop. the knowing Jehovah); Is. xi. 9; *לִירְאָה אֵצִי* to fear me, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, *רָדַת הָאֵשׁ* the coming down of the fire; Ps. cxxxiii. 1, *סֹבֵב אֲדָמָה בָּם יוֹשֵׁב* the dwelling of brethren together; Ex. xvii. 1, there was no water *לְשָׁבוֹת הָעָם* for the people to drink (prop. for the drinking of the people). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, *בְּחַסְדּוֹת יְהוָה* on account of Jehovah's compassion for him; Is. xlvii. 9, *בְּקִסְמוֹת תְּכֵימָה מְאֹד* though thy enchantments are very many; and also when it is a suffix, as in *בְּקִרְאִי* when I call, Ps. iv. 2, 4 (but also incorrectly, *בְּשִׁיבוֹי* when I return, Ez. xlvii. 7, for *בְּשִׁבוֹי*). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlv. 3, *בְּהִטָּר אֶרֶץ* (not *בְּהִטָּרָה*) when the earth shakes; Deut. xxx. 19, *בְּהִיָּה יְהוָה לָךְ* when Jehovah gives thee rest; 2 Sam. xix. 20, *לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ* that the king should lay it to heart; also where the Inf. and its subject are separated, as in Judg. ix. 2, *הֲשֵׁטל בָּנָם שִׁבְעִים אִישׁ אִם מִשֵּׁל בָּנָם אִישׁ אֶחָד* whether that seventy men rule over you, or that one man rules over you? Job xxiv. 22, *לְהִסְתֵּר לָם מַעְלֵי אֶרֶץ* that the workers of iniquity may hide themselves there; Ps. lxxvii. 10. See further in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, *בְּשִׂנְאָה יְהוָה אֲלֵינוּ* because Jehovah hates us; Is. xiii. 19, *מִתְקַדְּמָה אֱלֹהִים* as God overthrew Sodom; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, *יִרְאָתָם אֵצֶל* their (eorum) reverence for me; Gen. xxxix. 18, *בְּהִרְסִי קוֹלִי* when I lifted up my voice. But the nominative occurs, e. g. in Is. x. 15, *כְּהִיָּה שֹׁבֵב אֶת־מִטְרֹקוֹ* as if the rod could shake him that lifts it up (where the form would

* For examples of an accus. of the object with the Inf. passive, see § 133, 1, a.

be *הַמֶּלֶךְ*, if *הַמֶּלֶךְ* were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, *וַיִּשְׁמַע הַמֶּלֶךְ אֶת-הַדְּבָרִים* when the king heard the word of the man of God. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, *וַיִּזְכֹּר אֱלֹהִים אֶת-יֹסֵף* since God hath caused thee to know all this.

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, *וַיִּשְׁלַח אֱלֹהֵי סַרְגֵּן* when Sargon sent him; Ezra ix. 8, *וַיִּתְּנֵם אֱלֹהֵינוּ* that our God may enlighten our eyes; 2 Chron. xii. 1, *וַיִּתְּנֵם אֱלֹהֵינוּ* when Rehoboam had established the kingdom. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

§ 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as *מָוֶת* dying (Zech. xi. 9); *הַמֵּת* he who has died, dead (so very often); *הַמָּוֶת* he who is to die (Gen. xx. 3); *נָפֵל* he who falls, has fallen, will fall; *עֹשֶׂה* facturus (Gen. xli. 25, 14 v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in -*ndus*, e. g. *יָרֵא* metuendus, terrible, Ps. lxxvi. 8; *מְהֻלָּל* laudandus, worthy to be praised, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

a) Most frequently the *Present*.^{*} Eccles. i. 4, *וְהָיָה נָדָר בָּא* one generation goes, another comes; ver. 7, *כָּל-הַנְּחָלִים הֹלְכִים* all the rivers flow . . . ; Gen. iv. 10. If the subject is a *permanent pronoun*, it is either written, in its full form, in immediate connection with the participle, as *אֶפְרָיִם* I fear Gen. xxxii. 12, *אֲנִי* we are afraid 1 Sam. xxiii. 3; or it is appended as a suffix to the word *אֲנִי* (is), as Judges vi. 33, *אֲנִי* if thou sarest. In the same manner it is appended in negative sentences, to *אִי*; e. g. *אִי* if thou send him not Gen. xliii. 5.

Hence b) the *Future* (conceived as present, comp. § 128, 4). Is. v. 5, *אֲנִי* I will tell you *אֲנִי* what I do, for what I will do. Gen. xix. 13, xli. 25, 1 K. i. 14.

^{*} In Syrian and Chaldee it is more frequently used thus than in its proper signification as a participle.

ments; קרעו בגדיהם *those whose garments are rent*, 2 Sam. xiii 31; עָוֹן עָלָיו *he whose guilt is forgiven*, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb *עָלָה*, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי עָלָיו *those who enter in at the gate*. But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמָה עָלָיו *those who rise up against him*,—*against me*, for עָלָי, Ps. xviii. 40, 49, Deut. xxxiii. 11; פָּרְטוּ עָלָיו *they who turn away from transgression*, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in עָשָׂה *he who made me*, the second in עָשָׂה *my maker*.

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the Imperfect, especially the cohortative form with the ending *הֵי*, and with the particle *אִם*, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, מִי יִשְׁפֹּט *who will make me judge?* i. e. *would that I were made judge!* Judg. ix. 29, אֲדַחֵם תַּחַת כַּדִּי *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase *יִהְיֶה כֵן* the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed a) by an accusative, as Deut. xxviii. 67, יִהְיֶה עֶרְבָּה *would it were evening!* prop. *who will give (will make it) evening?* b) by an Infinitive, as Ex. xvi. 3, יִהְיֶה בָּרֶזֶק *would we had died!* c) by a finite verb (either with or without *י*), Deut. v. 26, הָיָה לָהֶם כֵּן לִבָּם *O that they had this heart!* Job xxiii. 3.

2. By the particles *אִם* *si*, *O si!* *וְאִם* *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf.* Gen. xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp.* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, הָיָה לָנוּ *would we had died!*

§137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. וַיִּשְׁתַּחֲוֶה Ez. xxiii. 49; וַתַּעֲשֵׂה Ruth i. 8; וַתַּכְרֵה thou (fem.) hast made a league Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun, §121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי and it happened; וַיִּבֶר and וַיִּבֶר לוֹ (lit. it was strait to him) he was in trouble; וַיִּשָּׂם and וַיִּשָּׂם לוֹ he became warm. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצֵר לוֹ and David was in trouble; Ps. l. 3, Jer. x. 7.

The Arabic and Ethiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they*, *one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא they called Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּ and they brought him in haste, for he was brought; *c*) by the 2d person, e. g. Is. vii. 25, לֹא יֵחָבֵא שָׁמָּה there shall no one go thither; *d*) in the common phrase כֹּד בָּאָה or כָּאָה until one comes; *d*) by the passive voice, as Gen. iv. 26, אֲזָ וַיִּבְרָאוּ לוֹ then they began to call upon —.

Rem. 1. In the first case (letter *a*) the force of אֵלֶּם (impersonal, as we use *one*, *men*, *they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, אָמַר קָרָא לוֹ אֶתְּמַלְמֵלָה formerly they said thus in Israel. Sometimes the *Part.* of the verb is added, as its nominative; e. g. Is. xvi. 10, לֹא יִדְבֹק הַיָּדָה the treader shall not tread, for they shall not tread — there shall be no treading; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה בָּאָה thou

* Sometimes on the contrary the impersonal *dicent* must be understood as strictly the *passive dicent*. Job vii. 3, nights of pain have they appointed me, we are appointed me (me. by God); iv. 19, xvii. 12, xxxii. 13, xxxix. 29. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

(comp. Rem. 1), for to cry with a loud voice, Ezek. xi. 13; to speak (with) a false tongue (Ps. cix. 2), hence Ps. lli. 3, אֶפְרַיִם קִלְיִי אֶפְרַיִם with my (whole) voice I cry; אֶפְרַיִם לִי לְאֵלִי 17, with my (with full) mouth I cry; so, to speak with the mouth, Ps. xvii. 10, with the lips, xii. 3; to labour with the hand, Prov. x. 4; to help with the right hand, with the hand, with the sword, Ps. xvii. 13, 14, xlii. 3, lx. 7, 1 Sam. xiv. 28, 33; in which cases the accusative instrumenti is employed. In the same cases 2 instrumenti is also used, e. g. to praise with the mouth Ps. lxxxix. 2, cix. 30; to entreat with the mouth Job xix. 16. The same use of the accusative is found in Greek; e. g. ἀπολαύειν ὁδὸν, nauter illos; (see Porson and Schäfer ad Eurip. Orest. 1437, 1477, Bernhardy Synt. Gr. Sprach. 8, 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: Schittschuhe laufen; eine herrliche Stimme singen; eine tüchtige Klinge schlagen [so in English, to play the harp, to sound the trumpet].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה to reply to (like ἀπεκρίσθαι τεῖναι, prop. to acquaint, to inform one); בָּרַח causam alienius agere (prop. to defend him before the judge); בָּרַח to bring joyful news to one, to cheer him with glad tidings; נָסַח to commit adultery with one (prop. to embrace adulterously); קָנַח to become surety for one (to bail him).

Rem. 1. In the same manner 2c construed even the passive and reflexive conjugations Niph. Hoph. and Hithpa., the verb sometimes assuming under these forms a signification which requires the accusative. Exx. אָנַח to prophesy, Jer. xxv. 13; נָסַח to surround (prop. to place the selves around), Judges xix. 22; נָסַח I am made to possess, i. e. have taken in (unwilling) possession, Job vii. 3; נָסַח to plot against, Gen. xxxvii. 18; נָסַח to consider Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as נָסַח, for נָסַח לְיָהוָה

* On the contrary, the Hebrew employed the 2 instrumenti where we use the accusative. Equally common, as in German also, are the constructions to shake the head (Ps. xlii. 8), and to shake with the head (Job xvi. 4); to gnash the teeth (Ps. xxxv. 16), and to gnash with the teeth (Job xvi. 9), where head and teeth could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: נָסַח to open the mouth (Job xvi. 10, prop. to make an opening with the mouth), נָסַח to spread out the hands (Isa. i. 17, prop. to make a spreading with the hands), comp. נָסַח נָסַח and נָסַח נָסַח.

to make a covenant, 1 Sam. xx. 16; *שָׁלַח* to stretch forth, sc. *יד* the hand Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: / *a*, those which signify to clothe and unclothe, as *לָבַשׁ* to put on a garment, *שָׁטַם* to put off a garment, *צָנַח* to put on as an ornament; e. g. *לָבַשׁוּ כְרוֹם הַצֹּאן* the pastures are clothed with flocks; Ps. lxx. 14, cix. 29, civ. 2; *b* those which signify fulness or want, as *קָלָא* to be full, *שָׁרַר* to swarm with (Gen. i. 20, 21), *שָׂבַע* to be satiated, *פָּרַךְ* to overflow (Prov. iii. 10), *חָסַר* to want, *שָׁבַל* to lose (children); e. g. *וַתִּמָּלֵא הָאָרֶץ אֹתָם* and the land was filled with them, Ex. i. 7; *אֵילֵי יַחֲסִירֹן הַמִּשְׁלֵים הַחֲמִישִׁים יִחָסְרוּ חֲמִשָּׁה* lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; *אֲשָׁמַל עִם שְׁנֵיכֶם* (why) should I lose you both together, Gen. xxvii. 45; *c* most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as *שָׁבַע*, *נָזַר*; e. g. *אֲשֶׁנֶּכֶה לַיהוָה* I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; *d* those which express going or coming to a place (*petere locum*); hence *בִּיא*, with the accus. to befall one. Here belongs the accus. loci, 1118. 1

1139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piél* and *Hiphil*) of all verbs which in *Kal* govern one accusative. E. g. *מָלֵאֵהוּ רוּחַ חָכְמָה* I have filled him with the spirit of wisdom, Ex. xxviii. 3; *וַיַּלְבֵּשׁ אֱלֹהִים כְּנָדִי בִטָּה* and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, *אָזַן* to gird one with Ps. xviii. 33, *בָּרַךְ* to bless one with Deut. xv. 14, *קָדַשׁ* to crown one with, and *חָסַר* to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. *אָסַף* to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make

one something (Gen. xvii. 5), e. g. וְשִׁיתָ אֹתוֹ מִשְׁחַת קֹדֶשׁ *and make it a holy anointing oil*,* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶת־הָאֲבָנִים סָבֵב, *and he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה נְחֹשֶׁת, *all its vessels he made of brass*, Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. הָקָה עַל חֹמֶה *to smite one on the cheek*, for *to smite upon his cheek*, Ps. iii. 8 (comp. Dent. xxxiii. 11, 2 Sam. iii. 27); הָקָה עַל חַיָּיו *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with הָקָה, Gen. iii. 15.

§ 140.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either /a) by appropriate verbal stems, as בָּרָא *in-trare*, יָצָא *ex-ire*, שָׁבַר *to re-turn*, קָדַם *to pre-cede*, קָרָה *oc-curr*; or b) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with עַל *to call upon*, with אַחֲרָי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without עַל] *to fall off—to* (i. e. *to desert from one to another*), with לְפָנָי *to fall down before*; הָלַךְ with אַחֲרָי *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 143, 1.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaus* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. *וְהָאֵל טָפַח אָזְנוֹ* *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; *וְהָאֵל טָפַח אָזְנוֹ לְלִבָּהּ אַחֲרֵי יְיָ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *וְהָאֵל טָפַח אָזְנוֹ לְלִבָּהּ אַחֲרֵי יְיָ* *hear* (and *save*) *me from the horns of the wild bulls*; Is. xiv. 17, *וְהָאֵל טָפַח אָזְנוֹ לְלִבָּהּ אַחֲרֵי יְיָ* *his prisoners he did not release* (and *let go*) *to their homes*; Ps. lxxxix. 40, Gen. xliii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *וְהָאֵל טָפַח אָזְנוֹ* *I begin to give*; Gen. xxxvii. 5, *וְהָאֵל טָפַח אָזְנוֹ* *and they went on to hate*; Ex. xviii. 23, *וְהָאֵל טָפַח אָזְנוֹ* *thou canst endure*; Is. i. 14, *וְהָאֵל טָפַח אָזְנוֹ* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *ל*, as Deut. iii. 24, *וְהָאֵל טָפַח אָזְנוֹ לְהַצִּיגְךָ* *thou hast begun to show*; Gen. xi. 8, *וְהָאֵל טָפַח אָזְנוֹ לְבָנֵיהֶם* *and they ceased to build*; xxxvii. 20, *וְהָאֵל טָפַח אָזְנוֹ לְמַצֵּא* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (*הִתְחַלֵּף*), *to continue* (*הִתְחַלֵּף*), *to hasten* (*הִתְחַלֵּף*), *to cease* (*הִתְחַלֵּף*), *to be finished* (*הִתְחַלֵּף*); so also, *to make good* — *to do well* (*הִתְחַלֵּף*), *to make much or many* (*הִתְחַלֵּף*), and the like modes of action expressed for the most part, by Hiphil; *to be willing* (*הִתְחַלֵּף*), *to be unwilling*, *to refuse* (*הִתְחַלֵּף*), *to seek*, *to strive for* (*הִתְחַלֵּף*), *to be able* (*הִתְחַלֵּף*), the latter signifying *to know* (how) *to do*, *to learn* (*הִתְחַלֵּף*), *to permit*.^{*} It is to be

^{*} *To permit one to do a thing* is expressed by *הִתְחַלֵּף* *לְעוֹלָם*, and *הִתְחַלֵּף* *לְעוֹלָם*, prop. *to give or grant one to do a thing*. Gen. xx. 6, *וְהָאֵל טָפַח אָזְנוֹ* *I have not permitted thee to touch*.

remarked, however, that in poetry the ב is often omitted where it is used in prose, as $\text{הָיָה לִי לְרָצוֹן}$ *to be willing*, with ב , Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xix. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With וְ before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2 [Comp. in Engl. "*make haste and come down*" = make haste to come down.] Judg. xix. 6, $\text{וַיֵּלֶךְ הָאִישׁ לָלֶיְלָה וַיֵּשֶׁב בְּיָמֵינוּ}$ *he pleased none and tarry all night*, Jos. vii. 7. Gen. xxvi. 18, $\text{וַיֵּשֶׁב יִצְחָק וַיִּדְּג}$ *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife*. Esth. viii. 6, $\text{וְכִי־יִשְׁמַע אֶת־כִּי־יִשְׁמַע אֶת־כִּי־יִשְׁמַע}$ *how should I be able and witness, for how should I be able to witness*. Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Impf.* and be continued by the *Perf.* with וְ (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Impf.) and fear (Perf.)*, for *to fear*; Hos. ii. 11, Dan. ix. 25; and vice versa, it may begin with the *Perf.* and be continued in the *Impf.* with וְ , as in Job xxiii. 3.

b) Without וְ and ($\alpha\sigma\upsilon\rho\delta\epsilon\rho\omega\varsigma$), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, וְהָיָה רָשׁ *begin, take possession, for begin to take*; Hos. i. 6, לֹא אֶחָס וְאֶחָס *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3, $\text{אֲלֹהִים יִכְרַח וְלֹא יִכְרַח}$ *multiply not and speak = speak not much*; Lam. iv. 14, $\text{בִּלְאִי יִקְרָא וְלֹא יִקְרָא}$ *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g. וְהָיָה רָשׁ followed by וְ in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6, Is. iii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 29, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also $\alpha\sigma\upsilon\rho\delta\epsilon\rho\omega\varsigma$, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, $\text{לֹא יָדָעְתִּי אֲכַזֵּר}$ *I know not how to flatter* (prop. I know not what to do, that I

* So after words which include an analogous verbal-idea. E. g. אֵין לִי בָּיִת *it is not permitted to enter in*; אֵין לִי בָּיִת (poet.) *there is nothing to be compared to thee*, Ps. xl. 6; וְהָיָה רָשׁ *ready, prepared*, commonly with ב , without it in Job iii. 2.

may flatter = I cannot flatter). 1 Sam. xx. 19, וְשִׁלְשֶׁת יָמִים וְשִׁלְשֶׁת יָמִים and cause on the third day, (that) thou come down, for on the third day come down. Is. xlii. 21.

In Arabic and Syriac this construction is very common; * in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, אֵלֶיךָ יִקְרְאוּ וְלֹא תִשָּׁמַע לָהֶם וְיִקְרְאוּ לָהֶם וְלֹא תִשָּׁמַע לָהֶם thou shalt not call (that) they shall call thee, for thou shalt not continue to be called; Nam. xxii. 6, אֲנִי אֶפְעֶה בְּיָדֵי וְאֶפְעֶה בְּיָדֵי וְאֶפְעֶה בְּיָדֵי perhaps I may be able, (that) we shall smite him, and I shall drive him out.

All three constructions (letters a, b, c) and still another nearly like that under letter c, are found together in some verbs in the Syriac. He could go may be expressed by potuit et iri (letter a), potuit iri (letter b), potuit et iri (not in Hebrew), potuit iri (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the Participle; Is. xxxiii. 1, כְּהַרְסָה שְׂדֵה וְשָׂדֵה when thou shalt cease as a destroyer, i. e. to be a destroyer - to destroy; 1 Sam. xvi. 16.

In the same manner is construed also the verbal adjective, 1 Sam. iii. 2, his eyes הָיוּ חֲלָלִים began (to grow) dim. Of this construction in Gen. ix. 20, וְנֹחַל נָח אִישׁ אִשׁ וְהָרְגָהּ and Noah began (to be) a husbandman.

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, לָמָּה נִסְתָּרָה לְפָנֶיךָ wherefore hast thou secretly fled; xxxvii. 7, גִּזְרֵי שִׁמְרֵיךָ נִסְתָּרוּ and boxed, for boxed around; 2 Kings ii. 10, חֲדָשְׁתָּהּ לְפָנֶיךָ thou hast dealt hardly in asking, i. e. hast made a hard demand. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, וְרָאָה וְשָׂבַע he shall see and be satisfied (with the sight); and lxvi. 11, תִּשָּׂע וְיִשָּׂע and he shall suck and be satisfied (thereby); xxvi. 11. — Jer. iv. 5, קָרָא וְקָרָא means, call ye (and that) with the full voice = call aloud.

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on וְ or אֲשֶׁר that (§ 155, 1); such e. g. as to see (Gen. i. 4, 10), to know (Gen. xxii. 12), to believe, to remember, to forget, to say, to think, to happen. On the omission of the conjunction before such clauses, see § 155, 4, c.

* The Arabian says voluit dilaceraret (he was inclined, that he should rend), for he would rend; and so the Syrian כָּאֵלָּה לִיבִי, voluit tolleret (Luko xviii. 18), he would lift up, but oftener with the conjunction that, כָּאֵלָּה לִיבִי, he would come. The Latin also may omit the conjunction in this case: Quid vis faciam? Ter. Volo hoc exortori contingat, Cic. Brut. 84. So in German, Ich wollte, es wäre; Ich dachte, esginge, I would it were, &c.

† For כְּהַרְסָה (§ 20, Rem.) Inf. High. of הָרַס.

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 243, §), where it is by no means to be taken (as by J. D. Michaelis) for a Gerundium.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1 When a causative conjugation (*Piel*, *Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. xxi. 11, כָּסִי הָיִים בָּלֵה, *the mountains are covered with its* (the vine's) *shade*; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים, *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרַאֶה, *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרִבְקָה אֶת־דְּבָרֵי זֶה, *and they made known to Rebecca the words of Esau*; iv. 12, וַיִּגְדַּל לְבָתוּרָה אֶת־יִצְחָק, *one bore (for his wife bore) to Esau's maid*; xxi. 5, בְּהַיָּוֶה לֵב אֶת־יִצְחָק, *at the time of bearing (it was said) to him Isaac*; xl. 20, יוֹם הַלֵּידָה אֶת־פָּרֹחַ, *the day on which Pharaoh was born*; xvii. 5, אֵל יִקְרָא כִּד אֶת־שֵׁמְךָ אַבְרָם, *no longer shall they call thy name Abram*. Ex. x. 8, וַיָּבִיט מֹשֶׁה אֶל-פָּרֹחַ, *and they brought Moses back to Pharaoh*. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, הִנֵּה עֹשִׂים עִשְׂוֹנִים, *visions diram nuntiabant mihi* (the noun in the accus.); Dan. ix. 24, septuaginta septimanas destinaverunt (נִקְדָּשׁ); 1 K. ii. 21, Is. xiv. 3, Gen. xxxiv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek); as בֵּרַךְ לָנוּ, *blessed of God* (εὖλογησέν), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin*, *source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִן-מַעַד, *a parte*, Gen. vi. 13; מִן-בְּיָד, *by*, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusative instrument* (comp. § 138, 1, Rem. 3) without a preposition, Is

* Comp. *Oldassens. Emendationen zum A. T.* S. 24. 22.

l. 20, **חָרֵב תִּאָכְלֶנּוּ** *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. **יָרַד** *to go down*,—spoken of a forest, *to be felled*; **יָבֵא** *for to be brought up*, *to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; **יָצָא** *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula: 1 Kings xviii. 21, **יְהוָה אֱלֹהֵינוּ הָאֱמִתִּי** *Jehovah (is) the true God*; Gen. ii. 4, **זֶה הִוא הַיָּסוֹד** *this (is) the history*; ii. 12, **הָאָרֶץ הַהִיא טוֹב** *the gold of that land (is) good*; Is. xxi. 2, **נָם הִוא חָכָם** *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb **הָיָה**. Gen. i. 2, *and the earth was* (**הָיָה**) *waste and empty*; iii. 1, *the serpent was* (**הָיָה**) *cunning*; ver. 20. Also by **וַיְהִי** and **וַיֵּשׂ** (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 103, 1; Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. **הָיוּ קִירָיו עֵץ** *his walls (are) wood* = *of wood, wooden*. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the constr. state before the predicate (**קִירָיו עֵץ קִירָיו**). This full construction occurs Job vi. 12, **אֵם בְּרָא אֲמָרוֹת בָּרִי** *is my strength the strength of stones?* Similar examples are: Cant. i. 15, **הִנֵּנִי יָרִים** *th*

eyes (aro) *doves'-eyes*; Pa. xlv. 7, כִּסְאָךָ אֱלֹהִים *thy throne* (is) a throne of God = a divine throne; * second member (with the full construction) כִּסֵּי מַלְכוּתָהּ מִכֵּס מִיְמֵי שֶׁמֶשׁ a *righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with ז of comparison; as Pa. xviii. 34, רַגְלֵי בְּאַיִלֹת *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, בְּרֵיךְ בְּרֵיךְ *thy garments* (are) like the garments of one who treads the wine-press; xxix. 4; Jer. i. 9, חֲצֵיזֵי הַיָּמִי אִצְבָּי *his arrows* like the arrows of a mighty man.

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי נֹאֲרִית *let there be lights*, וְהָיוּ אֵימָם *they howl* (to wit) *the jackals*, Is. xlii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by ו (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts אֲשֶׁר עָשָׂה יְהוָה* which Jehovah had made; ii. 5, כִּי לֹא הִטְטִיר יְהוָה *for Jehovah had not caused it to rain*.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, גָּדֹל אֲתָה וְגָדֹל שִׁמְךָ *great art thou, and great is thy name*.
- c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man*; [Judges

* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Ta.

† Rarely is the object interposed between the negative and the verb (Job xxi. 7, xxiv. 24, Eccles. x. 10), or the subject (2 Kings v. 36), or an adverbial qualification (Ps. vi. 2).

v. 25, מָלַךְ הָיָה לָהּ חָמֶלֶת water he asked; milk she gave.]

Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee*. Ex. xviii. 23.

- d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אֶל יִרְדְּנָה וַיִּשְׁפֹּךְ; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, הָיָה פִּתְיוֹנִי לִנְחָה; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare *c'est moi, qu'on a accusé*.) E. g. the genitive, Ps. xviii. 31, הָאֵל הַמֵּיִם תָּרַבִּי God—perfect is his way, for the way of God is perfect; xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them*, for thou hast made winter and summer; Gen. xlvii. 21, אֶת־יִשְׂרָאֵל הִנְחִיף הָאֵל the people—he transferred them; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפָּר שָׁנָיו וְלֹא חָקֵר, sc. הָיָה the number of his years—there is no searching (to them); iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Prov. xxiii. 24, יוֹלֵד חָכָם וְיִשְׁמְחָה הִנְחִיף he who begets a wise son (i. e. when one begets, &c.) then he may rejoice, 1 Sam. ii. 13, כִּלְיָאִים וּבָהּ זָבָח וְזָבָח נָזַר הִנְחִיף when any one brought an offering, then came the priest's servant; ix. 11, Gen. iv. 15.

1146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ׀ (in respect to). e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 4.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. **עָם**, **בֵּית** *people*, **בֵּיתָא** *family*, and nouns used as such, as **אֲנָשִׁים** *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, **וַיִּרְאוּ אֲנָשִׁים** *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, **וַיָּבֹאוּ אֲנָשִׁים**; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, **כָּל־הָאָרֶץ בִּיָּדָיו** *the whole land* (i. e. its inhabitants) *was**; 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, **הַבָּקָר הָיוּ רֹעִים** *the cattle* (kine) *were* ploughing. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, **וַיִּשְׁמַע הָעָם** ... **וַיִּתְּנָה** *and the people heard ... and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentie*. Gen. i. 1, 3.† Ex. xxi. 29, **בָּקָרִי יִיָּצֵא** *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, **הָיָה קְדוֹשׁ הָיָה** *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular; (comp. the feminine form with the

* Sallust. Jugurth. 14, *perit in cruenta acie, perit letalis objecti*.

† **אֲנָשִׁים** is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 12, xxxv. 7, Ex. xxii. 8, Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction *τὰ ἀνθρώπων βάρη*, where the Attics admit the plural only when persons are designated; *τὰ ἀνθρώπων ἰλαφία*. In Arabic, such a plural is called *pluralis inanimatus* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all his so-called *pluralia fracta* (collective forms).

collective signification in §107, 3, *d*). Joel i. 20, תַּחֲסוּם שָׂדֵה תִּבְרִית the beasts of the field pine for —. Job xiv. 19, תַּחֲסוּם סִיָּתוֹ its floods wash away. Jer. xlix. 24, תַּחֲסוּם אֶחָדָה pains have seized upon her. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. בָּל for *omnes* and *omnis*). Num. xxiv. 9, בִּרְבִּיךָ אָרַר who bless thee, let him be blessed; who curse thee, let him be cursed. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תִּשְׂמְחֶיךָ מֵאֲדָר happy (is every one of) those who retain her; xxvii. 16, בְּצִיָּה עֲשֶׂרֶת; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה נְחָיוֹ and the eyes of Leah were weak; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שָׁפְחוּהָ נְפִישָׁהּ her lips moved; 2 Chron. vii. 15, וְאֵינִי קָשָׁה; vi. 40; Micah vii. 10, עֵינֵי תִרְאֶנָּה my eyes shall see. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

§147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine or plural*. The predicate in this case is not subject to inflection. E. g.

- 1) The verb: Is. xlvii. 11, בָּא עָלֶיךָ רָעָה there comes upon thee evil; Mic. ii. 6, לֹא יָסֵב בְּלִפְתָּהּ reproaches shall not depart Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְּהוּדִים and the Jews adopted; 2 Kings iii. 26, קָשָׁה הָיָה הַמִּלְחָמָה hard was the battle; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אֲבִיבֹת שִׁלּוֹה *when the daughters of Shiloh come forth*.

- b) The adjective: Ps. cxix. 137, נָשִׁים מִשְׁפָּטִים *righteous are thy judgments*; ver. 155, רְשִׁיעָה רְחֹקָה... *far away (is) salvation*. (The German also neglects, in this case, the inflection of the adjective: *gerecht (sind) deine Gerichte*.)
- c) The participle as substantive: Gen. xlvii. 3, רְעֵמֵי צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, פֶּתַח יִרְמְיָה נֶבֶשׁ *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וְנִבְּאוּ אֵלַי אֲנָשִׁים וְנִשְׁבִּי לְקָדִי; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 113. 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אֶבֶל אֶעְלֶלֶה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, תִּרְרֶי לָהּ רְפָאִים... *it stirreth up the shades to (meet) thee*. Examples of the *masc. form* in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1, v. 1, x. 8; in such as stand in dependent sentences, Job vi. 10, יִתְחַלֵּץ לֹא בְּיָמֶיךָ (אֲשֶׁר); xx. 26; after בִּי, vi. 20.

On the same principle pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents. Job xxviii. 32; Deut. xxi. 10.

2. The cases where the predicate follows the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לִשְׁמֹחַ תִּהְיֶה דֹבֶן *at the door (is) thou a lurker* (as it were, a lurking lion).—Eccles. ii. 7, לִי גִּבְרִיּוֹת הָיָה לִי *verau mihi sunt* (where לִי הָיָה is to be understood as *I hate*). Gen. xv. 17, וַיְהִי חֹשֶׁךְ *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

* Independently of this arrangement, the pronoun *וְהָיָה*, representing the copula, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, אֲשֶׁר־יִי *the offerings of Jehovah... that is his inheritance*. Comp. Jer. x. 2.

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§ 148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, *רַב שָׁנִים יָדוּשׁ חָכְמָה* *the multitude of years (i. e. many years) should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, *בְּרִיחַת מִלְחָמָה* *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive *כָּל* the whole, and the numerals, this construction is almost universal; e. g. Gen. v. 5, *יָמֵי בְּלִיַּי אָדָם* *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, *זֶרַע יִבְרִי וְקָדַר יִבֶּשׁ יִסְבֵּר יִסְבֵּר* *seed-time and harvest, and cold and heat... shall not cease*; if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, *אַבְרָהָם וְשָׂרָה זָקֵנִים* *Abraham and Sarah (were) old*, Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, *נֹחַ וְבָנָיו* *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, *וְשָׁמַר מִרְיָם וְאַהֲרֹן* *there spake Miriam and Aaron*; Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, *שֶׁמֶן וְשִׁמְרֵן יִשְׂמְחֵה לֵב* *ointment and perfume rejoice the heart* (where the *masc.* also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 149.

Of the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are:—

1. *Adverbs of place*: **שם** *there*; **הנה**, **הנה**, **הנה** and **הנה**, *hic, here*, **הנה** and **הנה** *hither*, the latter also *here* (from the Chald. **הנה** *thia*), **הנה** *thither*, **הנה** *farther on* (prop. *to a distance*), hence **הנה** *(from thee hither) on this side of thee*, and **הנה** *(from thee farther on) beyond thee*, 1 Sam. xx. 21, 22, 37, Is. xviii. 2; **שם**, more commonly **שם** *above*, **שם** *below*, **שם** *upwards*, **שם** *downwards*, **שם** *outside*, **שם** *on the outside*, and **שם** *within*, **שם**, **שם** *before*, *on the east*, **שם** *behind*, **שם** *backwards*, **שם** *over against*, **שם** *to the right*, **שם** *on the right*, **שם** *on the west* (prop. *on the side towards the sea*), **שם** and **שם** *around*, **שם** *upright*.

To many of these adverbs **הנה** is prefixed, or the accusative ending **הנה** appended, indicating respectively the relations *from* and *towards*. E. g. **שם** *there*, **שם** *thence*, **שם** *thither*; **שם** *outside*, **שם** *outwards*. There are several which occur only with **הנה** appended, as **שם**, **הנה**.

But these additions, however, express also the relation of *rest* in a place, as **שם** sometimes *there* (not merely *thither*), **שם** *on the right* (not *from the right*). The **הנה** is in both cases the accusative ending (§ 90, 2), and **הנה** properly denotes *hanging off from* an object, and hence *being upon the side of it*, like a *dextra et sinistra*, a *latera*, a *terga*, and in French *dessous*, *dessous*, *delans*, *dehors*.*

2. *Adverbs of time*: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time: as **שם** *then*, like *est*; **הנה** *now*; **הנה** *forward*, **הנה** and *contr.* **הנה** *hitherto*.

Exclusively such are: **הנה** *at the time*, hence, *now*, *at this time* (also besides the pure designation of time, like *rê*, *vê*), and *presently*, *soon*; **הנה** *(this day) to-day*; **הנה**, **הנה** *at this day*, *now*; **הנה**, **הנה** *before*, *yesterday*; **הנה** *yester-evening*, *last night*; **הנה** *(from שם three, and הנה) three days since*; **הנה** *to-morrow* (*cruis*); **הנה** *on the*

* Cant. ix. 1, **הנה** *they lie along the declivity of Mount Gilboa*, a *mont quasi pendente*. Comp. Soph. Antig. 411. *αὐτῶν τῶν ποταμῶν*; Odyss. xxi. 420, *ἐν διαγῶνι μαθηματῶν*.

morning; *by day*; *by night*; *and* *in the morning* *early*; *the whole day*; *then, all the time, always*; *perpetually, always*; *for ever*; *continually*; *then*, with reference to both past and future time. *long since, formerly*; *do*; *(length) long since*; *(repetition) again, repeatedly, commonly yet, with a negative no more*; *(as one) at once, together*; *at first*; *(after it was so) afterwards*; *instantly*.

3. Adverbs for other modal ideas, as *a) of quality*; *so*; *very*; *exceedingly, very*; *more, too much*; *wholly*; *about or near nothing, about i. e. within a little = wanting little) almost*; *so, as then* (Job ix. 24), hence often used intensively in questions (see § 153, 2. Rem.). *well*; *in connection with other adverbs) wholly, just, as* *wholly (just) so long*, Job xxvii. 2.

b) Of quantity; *much*; *abundantly*; *(riches) plentifully*; *followed by the genitive (prop. sufficiency), enough, as* *what is enough for thee*; *much, enough*; *(in separation) alone*. the former also with suffixes, as *I alone*; *together*.

c) Of affirmation; *truly*; *certainly, indeed*, and by apocope *truly*, also (corrective) *my rather*, *inasmuch* Gen. xvii. 19; 1 Kings i. 43; *perhaps*.*

The expression of affirmation may easily pass over into that of *contrariety* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as *only*; *but* (especially in later usage) *but*. Most strongly adversative is *on the contrary* (the LXX. *ὅτι μὲν οὐκ*), thus used almost exclusively in the Pentateuch and Job. Restrictive also is *merely = only*.

d) Of cause; *on that account, therefore*. *e) Of accession*; *also*, and (more poetical, and expressive of gradation) *as also, yea more, even—both* which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 152.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as *where?* the first with *whence?* *where (is) he?* *so*; *whence?* *whither?* *when?* *how long?* *the same*; *to quality*, as *how?* *how much?* *how often?* *to cause*, as *wherefore?* *wherefore?* (see § 90, 3) *wherefore?*—Respecting the pure interrogative particles *where, as*, see § 153.

* Compounded, probably, of *א* and *ל*—*לא*, comp. Aram. *הוּלָא* *whether not, perhaps, perhaps*. It is used once in the sense of *if not*, Num. xxii. 33; then *whether not, (who knows) whether not*, hence *perhaps*, expressing doubt, solicitude and also hope.

Most of these interrogative particles are formed by prefixing **א**, **א** which in itself signifies *where* (comp. Germ. *wovon?* *whence?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending **ה**, of the prefix **נ**, and of the relative **אשר**, are formed whole classes of correlative adverbs, as **הנה** *here*, **הנה** *hence*, **איה** *where?*, **איה** *whence?*, **איה** *whence* (relative); **שם** *there*, **שמה** *thither*, **שם** *thence*, **אשר** *where*, **אשר** *whither*, **אשר** *whence*.

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. **טוב מאד** *very good*, and even substantives (like *ἡ χθὲς ἡμέρα*). They are placed either *a*) in apposition (after the word qualified, as **אנשים מעטים** *a few men* Neh. ii. 12, **חכמה מאד** *very much wisdom* 1 Kings v. 9); or *b*) in the genitive, **קללה חסרת** *a causeless curse* Prov. xxvi. 2, **דבר חסר** *a witness without cause* xxiv. 28, where the adverb is treated substantively, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. **בזמן** *in the* [whilst] *is* = **מן**, Esth. iv. 16; **אליהם**, prop. *for in* rain Ex. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מאד מאד** *exceedingly* Num. xiv. 7; Gen. vii. 19, **נמוך נמוך** *lower and lower* Deut. xxviii. 43, **מעט מעט** *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 143, Rem. 1.

§ 152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **לא** = *οὐκ* *not*, **א** = *αὐ* *not* (subjective), **אין** (opposite of **יש**) *there is not*, **עוד** *not yet*, **עוד** *no more*. Almost exclusively poetic are **כל**, *not*; negative conjunctions, **א**, **א**, **א**, *that not*.

We subjoin a more particular view of the use of these words:

לא, like *οὐ*, *οὐκ*, is used principally for the *objective*, unconditional negation, and hence is continually connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with **לֹא**, when the latter is not followed by the article and therefore means *any one, any thing*; it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16. **לֹא יִשְׁלַחְכֶּם עֲמָלָאֵם** *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing* = *there happens nothing*). So also **אֵין** with **כֵּן**; Eccles. i. 9, **אֵין כֵּן-יִהְיֶה** *there-is-not any thing new, for there is nothing new*. But the case is different when **לֹא** is made definite, where it means *all, the whole*. Num. xxiii. 13, **לֹא תִרְאֶה** *all of him (his whole) thou shalt not see* (but only a part). On the use of **לֹא** in interrogative sentences, see § 153, 1.

On the position of **לֹא** in the order of words, see § 145, 1, and Note.

לֹא, like **מִן** and **נֶה**, for the *subjective and dependent negation*, is used with the Imperfect (as *Jussive*); hence **לֹא יָבֹא**, *he reniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like **מִן** for **אֵין** **רוֹאֶה** *pir'au*), *may I pray, not so*; i. e. *let it not be*; e. g. Ruth i. 13, **אֵין בָּנִים** *not so, my daughters*. On the interrogative use of it, see § 153, 1.

אֵין (prop. const. state of **אֵין** *nothingness*) is the negative of **הָיָה** (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, **אֵין יוֹסֵף בְּבֵר** *Joseph was not in the pit*; Num. xiv. 42, **אֵין יְהוָה בְּתוֹכְכֶם** *Jehovah is not among you*. The same formulas are expressed positively with **הָיָה** and negatively with **אֵין** as Gen. xxxi. 29, **אֵין בְּיָדִי** *it is in my power (in the power of my hand)*; Neh. v. 5, **אֵין בְּיָדִי** *it is not in our power*. It follows, moreover, a) that the personal pronouns, when they are the subject of the sentence, are appended to **אֵין** as suffixes; as **אֵין־אֲנִי** *I am not, I was not, I shall not be*, **אֵין־אַתָּה**, &c. b) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in **אֵין**; Ex. v. 16, **אֵין־נֶהֱנָה** *straw is not given*; ver. 10, **אֵין־נֶתַּתִּי** *I will not give*; viii. 17, Deut. i. 32, **אֵין־הָיָה** *being, existence*, so **אֵין־הָיָה** expresses the opposite, viz. *not being, non-existence*; **אֵין־הָיָה** *he was not (no longer) existing* = *was no more*, Gen. v. 24.

From **אֵין** is abbreviated the privative syllable **אֵין**, employed in a few compounds as a prefix, as in Job xxii. 30, **אֵין־שָׁמַיִם** *not guiltless*. In Ethiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative **אֵין** from **אֵין**, see § 153, 1.

לֹא־יִהְיֶה (prop. const. state with the ending **יִהְיֶה**, § 90, 3, a, from **יִהְיֶה** *moat, non-existence, stem-word יִהְיֶה*) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as **לֹא־יִכְלֹךְ** *to eat, לֹא־יִכְלֹךְ* *not to eat*, Gen. iii. 11. Rarely with a finite verb, for that not, Jer. xxiii. 14.

לֹא־יִהְיֶה (*turning away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented.

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear*, *to beware* (like *δίδω μὲ, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *וְהָיָה כְּנִשְׁרָף הָאֲדָמָה וְנָתַתָּ וְנִשְׂרָף* and now, lest he stretch forth his hand.

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδεις, οὐκ οὐδαμως*. 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחְשָׁב לְמַעֲשֵׂהָ* silver was regarded as nothing; (in the parallel passage, 2 Chr. ix. 20, *לֹא* is omitted.) Ex. xiv. 11.—Zeph. ii. 2, *בָּשָׂר לֹא יָבִיאוּ בְּפָנֶיךָ* before thee shall not come, [so in Lat. *priusquam... non.*] Is. v. 9, *וְלֹא יִשְׁכְּנוּ בָּהּ* prop. without no inhabitant.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth.* Ps. ix. 19, xlv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, §154, 4.

§153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, *וְהָיָה לְעֹלָם לְעֹלָם* is it well with the young man? Gen. xxvii. 24, *אָמְרָה לְךָ בְּנִי עֵשָׂא* art thou my son Esau? 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by *ו*; Jon. iv. 11, *וְלֹא יִשְׁכְּנוּ בָּהּ* and should I not spare? Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle *אִם* (Zech. viii. 6) or *אֲנִי* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*), Job xiv. 16, *וְלֹא תִּשְׁמַר עֵינֶיךָ* dost thou not watch for my sin? Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with *אֲלֵךְ*, in expectation of a negative answer, 1 Sam. xxvii. 10, *וְלֹא תִּשְׁמַר עֵינֶיךָ* ye have not then made an excursion in these days?

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. II. 2. 165, fr. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative ה is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, א *where?* probably sprung from a negation; the full form being הא (hence האם *whence?*), prop. *not there, is not there*,—uttered interrogative *y. is not there? = where is?* הא *is he not there?* for *where is he?* Job xiv. 10, *man dies הא and where is he?* = הא ; and he is no more. In Arabic أ has become an interrogative pronoun = من *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of הא into א see § 152.

2. Most commonly the simple question begins with *Ho interrogative* ה ,—the disjunctive question with ה followed in the second clause by אם ($\text{אם} - \text{ה} = \text{utrum} - \text{an?}$); 1 Kings xxii. 15, $\text{הא נלכח} \dots \text{הא נעזב}$ *shall we go... or shall we forbear?* The indirect form of inquiry differs only in having אם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The ה is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הא תחשוב) *my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, הא אברהם אחי *am I the keeper of my brother?* Job xiv. 14, *when man dies, הא יחיה* *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הא תבנה לנו בית *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, אם תבנה לנו בית *thou shalt not build a house for me*); and, vice versa, the negative form of the question has the effect of an affirmation; הא לא כן? *is it not so? the same no* הא לא? *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxii. 32†. On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *not*, whilst the Greek says in the same sense ὅχι γὰρ and ὅχι γὰρ οὐ , and the Latin says *ne* also for *nonne?*‡ Job xx. 4, הא תדע *doest thou (not) know this?* This simple question is very seldom introduced by אם , and

* So in Greek and Latin, originally affirmative and then interrogative are ἔ , *non* (= *nonne*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐ , *ne*, *ut*; in German *nicht wahr?* (*not true?*) *nicht?* (*not?*)

† In a similar manner הא *what?* (הא *what?*) indiguantly uttered, expresses prohibition under the form of reproachful exhortation. Cant. viii. 4, הא תבנה לנו בית *should ye raise?* Job xxi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See Heinsdorf ad Plat. Theæt. 264. D. Heusinger ad Cic. de Off. iii. 17.

then only when there is implied in it a disjunctive relation to something that precedes, or *haply*, the Lat. *an*; Is. xxix. 10, 1 K. i. 27, Job vi. 12.

The *disjunctive question* (*utrum—an?*) is usually expressed under the form $\text{עַם} - \text{וְ}$, also $\text{עַם?} - \text{וְ}$, Job xxi. 4; with emphasis on the first question $\text{עַם?} - \text{עַם?}$, xxxiv. 17, xl. 8, 9; but also with וְ or before the second clause (as in German and English); Job xvi. 2, Eccles. ii. 19. This construction of the two particles $\text{עַם} - \text{וְ}$ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or (עַם) is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xxii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely, וְ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is עַם in the first member.

The form of the *indirect question* is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes וְ (*whether*), Gen. viii. 2, Ex. xvi. 4; and עַם , Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether—or*) is expressed by $\text{עַם} - \text{וְ}$, Gen. xxvii. 21, and also by $\text{וְ} - \text{וְ}$, Num. xiii. 18.—The formula עַם עַם? *utrum sciretis whether—not*, is also used affirmatively like the Latin *utrum an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words עַם (§ 122, 2) and עַם עַם wholly, then, serve to give animation or intensity to a question (like *non, tandem*, Eng. *then, now*); as עַם עַם עַם? *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; עַם עַם עַם? *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6, Judges xiii. 11; the negative answer is עַם *no*, Gen. xix. 2.

§ 154.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

* Among these we reckon such forms as עַם , עַם , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. עַם עַם *from before*.

cause, &c. Those of place originally denote either rest in a place, or motion from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of place are:—

α) Of rest in a place, in, by, at, upon and over, under, אחרי, אחרי behind, after, בפני before, בפני, בפני before, opposite to, אצל, אצל with (apud), by, near, בצד, בצד (on the outside of, near by) but especially behind, about (à côté), בין between, בפני on the other side of, beyond.

β) Of motion, from, אח and ל to, towards, מ unto,—and also (from the former class) ב to (usque ad), על upon, towards.

δ) Very many of the above-mentioned prepositions express also relations of time, as in, within, בן, אח, מ, &c.

ε) Of those which denote other relations we may mention, ב as (דברים), בפני according to, עם together with, with, יחד, בפני besides, בפני without, besides, בפני, בפני on account of, בפני (prop. as a reward), for, because.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a change of relation, but also the local one which was existing previously to the change, or which follows as the result of it: (comp. in Fr. *de chez, d'auprès*.)* E. g.

α) With מ: מאחרי away from behind, מבין out from between, מעל away from upon or above, מפני, מפני de chez quelqu'un away from under.

β) With אח (more seldom): אחרי in behind or after; ל without, i. e. on the outside of, ל מפני forth without Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them ל (more seldom מ), and thus again become prepositions. E. g. מעל (adv.) above, ל מעל (prep.) above, over, מפני (adv.) below, ל מפני (prep.) below, under, ל מפני (prep.) without, ל מפני (adv.) separately, aside, ל מפני (prep.) aside from, besides.

* When the Hebrew says, he took the offering מל הזבחה from upon the altar (away from the top of the altar), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapelain sur la table*, the Germ. *er nimmt den Ha-*
nen Tisch say, and the Eng. *he takes his hat from the table*; the Fr. omitting the relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form e. g. $\text{בְּצִדְּךָ} = \text{עִם} \text{לְצִדְּךָ}$ besides, בְּצִדְּךָ without. Syr. عِنْدَ ; * more rarely it is wholly wanting, as בְּצִדְּךָ for $\text{עִם} \text{בְּצִדְּךָ}$, Job xxvi. 5. ✕

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§140), and the most important idioms connected with them.

a) בְּ , which has the greatest number and variety of significations, denotes, 1) prop. rest in a place (*in*), hence *in* with reference to time, and to state or condition, as בְּאַרְצָה , בְּרֵאשִׁית , בְּשָׁלֹשׁ —with reference to a company, or number of individuals, among, e. g. בְּיָמָם —with reference to bounds or limits, within, as בְּשַׁעְרֵי within the gates,—of high objects, upon, as בְּחֵמֶם upon horses, Is. lxi. 20; rarely, it has these significations after verbs of motion = *in* (like *ponere in loco*). The Hebrew says *a*) to drink in a cup (for, to drink what is in it), Gen. xiv. 5 (so in Arabic and Chald., Dan. v. 2, *de xanthos xanthos* Xen. Anab. vi. 1, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) in the manner, in the model or rule, for after the manner or model (comp. *de quo* *quodam*, *hunc in modum*), as בְּדִבְרֵי according to the command, בְּצִוְיָהּ according to the counsel of any one, בְּצִלְמֵנוּ (in) (after) our image, after our likeness Gen. i. 26; ver. 27 and v. 1, 3, *Adam begot a son* בְּצִלְמֵנוּ ; somewhat differently, Gen. xxi. 12 *in Isaac* (בְּיִצְחָק) = after Isaac shall thy seed call themselves. Deserving of special notice are the passages, where γ) the grammarians assume a so-called בְּ essential, to be translated by *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham* &c. בְּאַל בְּדִבְרֵי as the mighty God, Is. xl. 10, *the Lord will come* $\text{בְּקֹחַ$ as a strong one. The most striking use of it is before the predicate-adjective after the verb to be (= conduct or behave as), Eccles. vii. 14, *in the day of joy* בְּהֵיטֵב be thou joyful; Ex. xxxii. 23, *thou knowest the people* בְּרָעַת רָעָא that they are evil, Job xxxii. 13, בְּרָעַת רָעָא he is one alone. (In Arabic this idiom is frequent; see *Thez. Ling. Heb.* p. 174.)

2. Nearness, vicinity (Lat. *ad, apud*), at, by, on; בְּנָהָר = *de xanthos*, by the river, Ezek. x. 15; בְּעֵינֵי in the eyes of = before the eyes of one (*de oculis*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), to, unto; differing, however, both from אֶל to, towards (where the object is not necessarily reached), and from עַד unto, up to (with the attainment of the object), namely where the act of touching upon, striking against, reaching unto and the like, is meant. Gen. xi. 4, a

* In the Syr. عِنْدَ is a preposition, *near*, عِنْدَ an adv., above; (see Hoffmann, *Gram. Syr.* p. 286 lina). The Hebrew in like manner says לְפָנֶיךָ from (a starting point) onward, precisely the Lat. *super a, super ex*, comp. also *inde*.

tower **וְהָאֵלֶּיךָ יָרָא** whose top may reach to heaven. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *an* are used. E. g. **אָחַז** to lay hold on, **נָגַע** to touch, **שָׁאַל** to ask at, to consult, **קָרָא** to call upon, **בָּרַךְ** to look upon, **שָׁמַע** to hearken to. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not look upon the death of the child!* Hence, in a tropical sense, in respect to, on account of, out over; as **שָׂמַח** to rejoice over, i. e. to have joy in a thing.

With the idea of vicinity, nearness, that of accompaniment, and of help, instrumentality (*with*), readily connects itself. Gen. xxxi. 11, *with my staff* (**בַּמִּטְּעָלָי**) *I passed over this Jordan*. Ps. xviii. 30, *with thee* (**עִי**) *have I rushed upon troops*. Verbs of coming and going, with **עִי** (to come, or go, with) express the idea of bringing; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxxiii. 5.

עָלַי signifies upon (*sur*) and over (*super*); very frequently of motion (down, up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i. e. burdensome, afflictive (prop. to lie heavily upon). Is. i. 14, Job vii. 20, —to set or appoint over (commission), as **עָלַי**, —to pity, to spare, as **עָלַי** (prop. to look tenderly upon). With the primary idea is connected that of accession (conceived as a laying upon) and of conformity, after, according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of cause (comp. the Lat. *ob*, the Germ. *durch*, and the Eng. *on account of*), although. In the signification over, it is often used with verbs of covering, protecting, **עָלַי**, **עָלַי** (prop. to make a covering, a shield, over); and also with those of kindred meaning, as **עָלַי** to contend for one (prop. in order to protect him), Judg. ix. 17. It is used *for at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e. g. **עָלַי** by the sea [Eng. *on the sea*]; but also where this is not the case, as **עָלַי**, like *our on the side*. Hence it expresses the relation of motion to the object at which it terminates, —to, towards, so that in the later Hebrew style and in poetry it is often used for **עָלַי** and **עָלַי**; e. g. Job vi. 27, xix. 5, xlii. 3, xxxiii. 23.

עָלַי (3 102) expresses motion, removal, away from any thing. Its fundamental signification is separation from a whole, derivation, descent. As constr. state of the noun **עָלַי** part, it properly means part of, hence off from, used at first with reference to the part which is taken from the whole, —as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e. g. **עָלַי** (Ex. xvii. 5) some of the elders of Israel, **עָלַי** (Ex. xxix. 12) some of the blood (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic *non ad uno*, i. e. not any one, not the least, prop. not even a part, a piece, the least bit of one. Lev. iv. 2, Dent. xv. 7, Ex. xviii. 10.

In its most common use, with reference to motion away from, it forms the opposite of מִן , מֵן , and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as to be afraid, to hide, to beware: comp. in Gr. and Lat. *salvatus a* $\alpha\upsilon\tau\omicron$, *custodire ab*. Transferred to time, it may mean either *from* (a time) on, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like $\text{אֶתְּ שָׁרֵי־לַיְלָה}$, *de nocte, from the coming on of night*), as בְּיֹמֶיָהּ , Job xxxviii. 12, *from the beginning of thy days onward*; or *next from*, i. e. immediately after (ἐξ ἀπίστου , *ab itinere*), as בְּהִקְיָוֶה , Ps. lxxiii. 20, *from (the moment of) awaking*. Gen. xxxviii. 24, $\text{בְּשָׁלֹשׁ חֳדָשִׁים}$ *after the lapse of three months*, Hos. vi. 2.

For the use of it to denote *rest on the side of* an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab*, *pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) אֶל־ , אֵלֵי (prop. *regions, directions, hence towards*), denotes motion, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to בָּן , e. g. אֶל־סִיחֹהוּ *even unto his mouth* Job xl. 23; in the latter to אֶל־מִוֶּחֱ , e. g. $\text{בֵּיא אֶל־תְּחִבָּהּ}$ *to go into the ark*.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him אֶל־הַמָּיִם* *by the great waters in Gibeon*; אֶל־הַקְּקָדִים *at the place*, Deut. xvi. 6, 1 Kings viii. 30; אֶל־הָהָר *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *ἐν*, *ἐν*, for *in*, e. g. *ἐν δόμοις μῦνον*, Soph. Ajax. 80. In the Germ. *zu* *Hause*, *zu* *Leipzig*, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to* *home* for *at home*.]

e) לְ (an abbreviation of אֶל־ , but more commonly used in the tropic significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification with respect to, on account of, in behalf of. Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the Imperative; e. g. הָלֵךְ לְךָ *go, get thee away*, $\text{הָלֵךְ בְּרַחֲמֶיךָ}$ *flee (for thy safety)*; but also as $\text{הָלֵךְ כְּרַחֲמֶיךָ}$ *be thou like Cant. ii. 17*. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as לְ אָבִי , Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as לְיְמִינֶךָ *on thy right*, לְעֶרְבֶךָ *at evening*; [and condition, see lex. B. 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to*, for denoting similarity; doubled, כִּי-כִּי *as-as*, and also *so-as* Gen. xlv. 18, in later writers כִּי-כִּי ; *according to, after, from* the idea of conformity to a model or rule; as a designation of time, *about (circa)*. Of the pleonastic כִּי , or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, everywhere, the sense of comparison. It is true, indeed, that כִּי־כִּי is = כִּי־כִּי *little*, but it is *prop. as a scrap*; Neh. vii. 2. *for he was כִּי־כִּי אִישׁ אֵל as a faithful man must be*.

4. A preposition (like the negatives, §152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. כִּי , Is. xlviii. 14, *he will execute his will on Babylon (בָּבֶל)*, and his power on the Chaldeans (כִּי־בָבֶל for כִּי־בָבֶל). Hab. iii. 15, Job xii. 12. So also כִּי , Job xxxiv. 10, Is. xxviii. 6; כִּי , Gen. xlix. 25, Is. xxx. 1. כִּי , lxi. 7.

§ 155.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְ and כִּי (§104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection,* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly וְ , כִּי , וְכִּי), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is וְ , * (§104, 2):†

a) Properly and usually *copulative (and)*, connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps.

* Comp. §107, 1. Rem. §147, Rem. 1.

† See *Gemmaz, Thes. L. p. 393 seqq.* for a more complete view of the use of וְ for copulative.

xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ez. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio arguta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of words it is often explicative (like *ique, et quidem*). 1 Sam. xxviii. 3, בְּרָמָה יְהוֹדִיעַ in Ramah and (= namely) in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *se dñe dñe* of the grammarians); as Gen. iii. 16, *I will multiply* תַּעֲבֹב תִּכְבֵּד *thy pain and thy conception*, i. e. *the pains of thy pregnancy*,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (so, then), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ez. xvi. 6, Prov. xxiv. 27) אַחֲרֵי כֵן בִּנְיָן בֵּיתְךָ *afterward, then build thy house*; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even *comparison* (and so), Job v. 7 *man is born to trouble, and so the sons of lightning soar on high*, for,—just as these (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 10, xvii. 3, xxv. 3, 25.

b) *Adversative* (and yet, when yet); Judg. xvi. 15, *how canst thou say I love thee* וְלִבִּי אֵין עִמָּךְ *and (yet) thy heart is not with me* (i. e. *when yet*). Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal* (for, because); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses* וְאֵנִי אֱלֹהִים *and I (am) God, that I am God*. Gen. xx. 3.

d) *Inferential* (then, so then, therefore); Ez. xviii. 32, *I delight not in the death of him that dieth*—יִהְיֶה כֵן *therefore turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וְהֵן אָכְלוּ *then take meal*; Ps. lv. 4, יָדַעְתָּ כֵּן *know then*; ii. 6, 10, 2 Sam. xxiv. 3.

e) *Final* (in order that, that); in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions וְכִי and כִּי = *ut, quod, quoniam, that, because*,—running almost parallel with each other in their significations, except that וְכִי is at the same time and radically a relative pronoun and takes prefixes, while כִּי occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before וְכִי, indeed, is placed the accusative particle אֶת; Josh. ii. 10, וְכִי אָמַרְנוּ אֶת יְהוֹשֻׁעַ *we have heard it, that Jehoshaphath hath dried up*—more commonly וְכִי אָמַרְנוּ, and still oftener כִּי אָמַרְנוּ. Hence the following uses of כִּי: a) it is employed before words directly quoted, like the Gr. *ut* (very seldom וְכִי, 1 Sam. xv. 29); b) it is temporal = *ut, prep.* (at the time) *that*, (at the time) *when*, hence *as, when, some-*

times strongly distinguished from the conditional **אם** *if* (see, on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (**אם** here also seldom, Lev. iv. 23, Deut. xi. 6); *c*) *causal, eo quod, because*, fully **כי** **לפי**, **לפי** **כי**, *propter quod*, also *for* = **לפי**; repeated (**כי**—**כי**, Is. i. 29, 30, **כי**—**כי**, *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only **כי** is used, *d*) *adversatively* after a negation, *but* (on the contrary),—*prop.* but it is *because*; e. g. thou shalt not take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *any but*,—*for surely* (**אֵלֶּלּהּ לָךְ**), Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on **אם** **כי** below in No. 2, f.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) *Copulative*: besides **ו**, **א**, the properly adverbial forms **אֲלֵּ** *also*, and **אֲלֵּ**, denoting *accession, yea more, also, even*, once combined **אֲלֵּ** **אֲלֵּ**; and *even also*, Lev. xvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. **אֲלֵּ** **אֲלֵּ** *both the two*, **אֲלֵּ** *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, and he loved **אֲלֵּ** **אֲלֵּ** *Rachael* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—**אֲלֵּ** **אֲלֵּ** is *prop.* *until that*, hence *not to mention, needum*,—according to the connection, *much more, much less*.

b) *Disjunctive*: especially **אֲו** or (etym. *free will, choice*, hence *prop. rel.* but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for **אֲו** **אֲו** *or* (he is, it must be) *that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. *sin* *si*, Vulg. *sin* *autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on **אֲו**, § 150, 3, Note). Repeated, **אֲו**—**אֲו**, *size—size*, it is the same as **אֲו**—**אֲו**.

c) *Temporal*: **אֲו**, **אֲו** = *et*, *quam* (see above), for which more rarely is used the conditional particle **אֲו** (Is. iv. 4, xxiv. 13); **אֲו**, **אֲו** **אֲו**, **אֲו** **אֲו** *until that*, also **אֲו** **אֲו**, **אֲו** **אֲו** *until that when*, **אֲו** *also during*, as long as, **אֲו**, the same, **אֲו** **אֲו** *after that*, **אֲו** (for **אֲו** **אֲו**) *since that*, **אֲו** and **אֲו** *before*, **אֲו** for **אֲו** *before* (Ps. cxxix. 5).

* See especially the Hebrew and English Lexicon, translated from the *Lexicon of Gesenius*, by Dr. Robinson, fifth edition, 1834.—T_h.

protasis, Is. lv. 9, Ps. xlviii. 6, and וְיִשְׁכַּחֲכֶם in the apodosis, Obad. 15. Exact conformity is expressed by כִּי כִּי־כִּי in all points as, Eccles. v. 15.

f) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, כִּי אֲבָרָא only that = but, nevertheless, and the difficult combination כִּי אֲבָרָא , prop. that if, for if, most frequently but if, in the sense of כִּי explained under No. 1, e, d, but united with אֲבָרָא to form a connection with the verb. Ps. i. 1, happy the man who walks not (if he walks not) in the counsel of the ungodly . . . 2, but if (כִּי אֲבָרָא) his delight is in . . . Then simply but, Ps. i. 4, Gen. xxxii. 29; but if, but when = unless, Gen. xxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

g) On the interrogative particles, see § 153, and

h) The optative particles, above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form כִּי אֲשַׁחֲמַד on the account, that = because, we have the shorter כִּי or אֲשַׁחֲמַד ; instead of כִּי אֲשַׁחֲמַד as (conj.), כִּי Is. lxi. 11, and אֲשַׁחֲמַד Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- In conditional clauses: Gen. xxxiii. 13, *should one drive them hard, they would die*,—for, if one should drive, &c. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.
- Where comparison is expressed: Ps. xiv. 4, $\text{אֲכָלִי עַמִּי אֲכָלִי לֶחֶם}$ who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, drought and heat bear off the snow-water, אֲכָלִי הַשֶּׁלֶת (so) Sheol (those who) sin. Jer. xvii. 11.
- In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אֲנִי אֲשַׁחֲמַד thou art my sister, commonly אֲנִי אֲשַׁחֲמַד . Ps. ix. 21, [that] they may learn,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי אֲבָרָא , for if, Ex. xii. 23, corresp. old Germ. *wenn das* (prop. if it is that) and old Eng. *if that*. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. כִּי אֲבָרָא (German *allidemal*) wholly for that — for thus, כִּי אֲבָרָא just for this — therefore. Emphatic, not pleonastic, is the repetition of the conjunction in כִּי אֲבָרָא because, even because, Lev. xxi. 43.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֵי, אֵי, אֵי), are connected with the object of the threatening or lamentation either by the prepositions לְ, אֶל, לְ, or without any intervening particle; as אֵי לָנוּ *woe to us!* אֵי לְעָם *woe to the people!* Is. i. 4; אֵי אָדָם *alas, my brother!* 1 Kings xiii. 30.—On the construction of אֵי with suffixes, see § 100, 5.

A. THE PER.

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.		ACCUSATIVE OF THE VERBAL SUP.	
<i>Singular.</i>		A.	
		SIMPLE FORM.	
1. com. אנכי, in pause אני; את, in pause את	I.	אני; את; את	me.
2. { m. אתה (את), in pause אתה f. את (את, prop. את)	thou.	את, את, in pause את (את) את; את; את (את)	thee.
3. { m. הוא f. היא	he. she.	הוא, ה; הוא (ה), ה; הוא ה; ה; ה	him. her.
<i>Plural.</i>			
1. com. אנחנו (אנחנו), (אנחנו)	we.	אנחנו; אנחנו; אנחנו (nos)	us.
2. { m. אתם f. אתם, אתם	ye.	אתם, אתם; אתם, אתם	you.
3. { m. הם, הם f. הן, הן	they.	(הם), הם; הם, הם; הם; הם (הם); הם (eos) (הן), ה; הן (הן); הן (eos)	them.

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH 2 DEMON- STRATIVE.	WITH NOUN SINGULAR.	WITH NOUN PLURAL AND DUAL.
𐤁𐤍, 𐤁𐤍	𐤁 <i>my.</i>	𐤁𐤍 <i>my.</i>
𐤁𐤍, (𐤁𐤍)	𐤁, 𐤁, in pause } <i>thy.</i>	𐤁𐤍 } <i>thy.</i>
not used.	𐤁, 𐤁. (𐤁)	𐤁𐤍
𐤁𐤍, 𐤁𐤍, (𐤁)	𐤁, 𐤁: 𐤁𐤍, 𐤁 (𐤁) <i>his</i>	𐤁𐤍, 𐤁𐤍, 𐤁𐤍 <i>his.</i>
	[<i>ofus & sinus.</i>	
𐤁𐤍	𐤁: 𐤁𐤍; 𐤁𐤍 <i>her.</i>	𐤁𐤍 <i>her.</i>
𐤁𐤍	𐤁: 𐤁𐤍; (𐤁𐤍) <i>our.</i>	𐤁𐤍 <i>our.</i>
not used.	𐤁𐤍, 𐤁𐤍 } <i>your.</i>	𐤁𐤍 } <i>your.</i>
	𐤁𐤍, 𐤁𐤍	𐤁𐤍
not used.	𐤁𐤍; 𐤁𐤍 } <i>their.</i>	𐤁𐤍, 𐤁𐤍 } <i>their.</i>
	𐤁𐤍, 𐤁𐤍, 𐤁𐤍	𐤁𐤍

etel, and those in parentheses are of rare occurrence.

B. REGULAR

	KAL.		NIPHAL.		PIEL.
PERF. 3. m.	קָטַל	כָּבַד	נִקְטַל	קָטַל	קָטַל
3. f.	קָטְלָהּ	כָּבְדָהּ	נִקְטְלָהּ	קָטְלָהּ	קָטְלָהּ
2. m.	קָטַלְתָּ	כָּבַדְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2. f.	קָטַלְתְּ	כָּבַדְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
2. m.	קָטַלְתֶּם	כָּבַדְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
IMP.	קַטֵּל		הִקְטֵל	קַטֵּל	קַטֵּל
IMP. absol.	קְטוּל		הִקְטוּל, נִקְטוּל	קַטֵּל	קַטֵּל
IMP. m.	קַטֵּל	כָּבֹד	הִקְטֵל	קַטֵּל	קַטֵּל
f.	קַטֵּלִי	כָּבְדִי	הִקְטֵלִי	קַטֵּלִי	קַטֵּלִי
Plur. m.	קַטֵּלוּ	כָּבְדוּ	הִקְטֵלוּ	קַטֵּלוּ	קַטֵּלוּ
f.	קַטֵּלְנָה	כָּבְדֵנָה	הִקְטֵלְנָה	קַטֵּלְנָה	קַטֵּלְנָה
IMPR. 3. m.	יִקְטַל	יִכְבֹּד	יִקְטַל	יִקְטַל	יִקְטַל
3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל	תִּקְטַל	תִּקְטַל
2. m.	תִּקְטַלְךָ	תִּכְבֹּדְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ	תִּקְטַלְךָ
2. f.	תִּקְטַלְתְּ	תִּכְבֹּדְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ	תִּקְטַלְתְּ
1. c.	אִקְטַל	אִכְבֹּד	אִקְטַל	אִקְטַל	אִקְטַל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
2. m.	תִּקְטַלְכֶּם	תִּכְבֹּדְכֶם	תִּקְטַלְכֶּם	תִּקְטַלְכֶּם	תִּקְטַלְכֶּם
2. f.	תִּקְטַלְכֶּן	תִּכְבֹּדְכֶן	תִּקְטַלְכֶּן	תִּקְטַלְכֶּן	תִּקְטַלְכֶּן
1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל	נִקְטַל	נִקְטַל
IMPR. shortened (Jussive.)					
PART.	קָטֹל	כָּבֹד	נִקְטָל	קָטֹל	קָטֹל
	קָטוּל				

VERB. §§ 42—51.

^{פועל פהל} PUAL.	HIPHAL.	^{פועל פהל} HOPHAL.	HITHPAEL.
קָשַׁל *	הִקְשִׁיל *	הִקְשִׁיל *	הִתְקַשֵּׁל *
קָשְׁלָה *	הִקְשִׁילָה *	הִקְשִׁילָה *	הִתְקַשֵּׁלָה *
קָשְׁלֹת *	הִקְשִׁילֹת *	הִקְשִׁילֹת *	הִתְקַשֵּׁלֹת *
קָשְׁלֹת	הִקְשִׁילֹת	הִקְשִׁילֹת	הִתְקַשֵּׁלֹת
קָשְׁלֹתִי	הִקְשִׁילֹתִי	הִקְשִׁילֹתִי	הִתְקַשֵּׁלֹתִי
קָשְׁלֹו	הִקְשִׁילֹו	הִקְשִׁילֹו	הִתְקַשֵּׁלֹו
קָשְׁלֹתָם	הִקְשִׁילֹתָם	הִקְשִׁילֹתָם	הִתְקַשֵּׁלֹתָם
קָשְׁלֹתֶן	הִקְשִׁילֹתֶן	הִקְשִׁילֹתֶן	הִתְקַשֵּׁלֹתֶן
קָשְׁלֹוּ	הִקְשִׁילֹוּ	הִקְשִׁילֹוּ	הִתְקַשֵּׁלֹוּ
wanting	הִקְשִׁיל *	הִקְשִׁיל *	הִתְקַשֵּׁל *
	הִקְשִׁיל	הִקְשִׁיל	הִתְקַשֵּׁל
	הִקְשִׁילִי	הִקְשִׁילִי	הִתְקַשֵּׁלִי
	הִקְשִׁילֹו	הִקְשִׁילֹו	הִתְקַשֵּׁלֹו
	הִקְשִׁילָה *		הִתְקַשֵּׁלָה *
	הִקְשִׁילֹת *		הִתְקַשֵּׁלֹת *
	הִקְשִׁילֹתִי *		הִתְקַשֵּׁלֹתִי *
	הִקְשִׁילֹתִי		הִתְקַשֵּׁלֹתִי
	הִקְשִׁילֹו *		הִתְקַשֵּׁלֹו *
	הִקְשִׁילֹו		הִתְקַשֵּׁלֹו
	הִקְשִׁילֹתָם *		הִתְקַשֵּׁלֹתָם *
	הִקְשִׁילֹתָם		הִתְקַשֵּׁלֹתָם
	הִקְשִׁילֹתֶן *		הִתְקַשֵּׁלֹתֶן *
	הִקְשִׁילֹתֶן		הִתְקַשֵּׁלֹתֶן
	הִקְשִׁילֹוּ *		הִתְקַשֵּׁלֹוּ *
	הִקְשִׁילֹוּ		הִתְקַשֵּׁלֹוּ
הִתְקַשֵּׁל			
הִתְקַשֵּׁל *	הִתְקַשֵּׁל *	הִתְקַשֵּׁל *	הִתְקַשֵּׁל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
<i>Pres. Kal. 3. m.</i>	קטלני	קטלך	קטלך	קטליו } קטלו }
3. f.	קטלתיך	קטלתך	קטלתך	קטלתיו } קטלתיו }
2. m.	קטלתני } קטלתני }	—	—	קטלתיו } קטלתיו }
2. f.	קטלתניך	—	—	קטלתיוך } קטלתיוך }
1. c.	—	קטלתיוך	קטלתיוך	קטלתיוך
<i>Plur. 3. c.</i>	קטלניך	קטלניך	קטלניך	קטלניך
2. m.	קטלתניך	—	—	קטלתניך
1. c.	—	קטלניך	קטלניך	קטלניך
<i>Impr. Kal.</i>	קטלני } קטלניך }	קטלך } קטלך }	קטלך	קטליו
<i>Impr. Kal.</i>	קטלניך	—	—	קטלניך
<i>Impr. Kal. 3. m.</i>	קטלניך	קטלניך	קטלניך	קטלניך
3. m. <i>with Num. demonstrative.</i>	קטלניך	קטלניך	—	קטלניך
<i>Plur. 3. m.</i>	קטלניך	קטלניך	קטלניך	קטלניך
<i>Pres. Piel.</i>	קטלני	קטלך	קטלך	קטליו

WITH SUPFIXES. §§ 57—61.

3 *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

קטלָה קטלָו קטלָכֶם קטלָכֶן קטלָם קטלָן

קטלָתֶּהּ קטלָתֶּנּוּ קטלָתֶּכֶם קטלָתֶּכֶן קטלָתֶּם קטלָתֶּן

קטלָתֶּהָ קטלָתֶּנּוּ — — קטלָתֶּם קטלָתֶּן

קטלָתֶּיהָ קטלָתֶּינּוּ — — קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָתֶּיהָ — קטלָתֶּיהֶם קטלָתֶּיהֶן קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָתֶּיהָ קטלָתֶּינּוּ קטלָתֶּיהֶם קטלָתֶּיהֶן קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָתֶּיהָ קטלָתֶּינּוּ — — קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָתֶּיהָ — קטלָתֶּיהֶם קטלָתֶּיהֶן קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָה קטלָו קטלָכֶם קטלָכֶן קטלָם קטלָן

קטלָתֶּהּ } קטלָתֶּנּוּ — — קטלָתֶּם —
קטלָתֶּהָ }

קטלָתֶּיהָ } קטלָתֶּינּוּ קטלָתֶּיהֶם קטלָתֶּיהֶן קטלָתֶּיהֶם קטלָתֶּיהֶן
קטלָתֶּיהָ }

קטלָתֶּיהָ קטלָתֶּינּוּ — — — —

קטלָתֶּיהָ קטלָתֶּינּוּ קטלָתֶּיהֶם קטלָתֶּיהֶן קטלָתֶּיהֶם קטלָתֶּיהֶן

קטלָה קטלָו קטלָכֶם קטלָכֶן קטלָם קטלָן

D. VERB PE GUTTURAL. 163.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3. f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2. m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2. f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1. c.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
Imr.	עֹמֵד	נִעְמֵד	הִעְמִיד	הִעְמִיד
Imr. absol.	עֹמֵד	נִעְמֵד	הִעְמִיד	הִעְמִיד
Imp. m.	עֹמֵד	חִמֵּץ	הִעְמֵד	הִעְמֵד
f.	עֹמֵדִי	חִמֵּץ	הִעְמֵדִי	הִעְמֵדִי
Plur. m.	עֹמְדִי	חִמְדִּי	הִעְמְדִי	הִעְמְדִי
f.	עֹמְדִי	חִמְדִּי	הִעְמְדִי	הִעְמְדִי
Imrv. 3. m.	עֹמֵד	חִמֵּץ	הִעְמֵד	הִעְמֵד
3. f.	תִּעְמֵד	תִּחְמֵץ	תִּעְמֵד	תִּעְמֵד
2. m.	תִּעְמֵד	תִּחְמֵץ	תִּעְמֵד	תִּעְמֵד
2. f.	תִּעְמֵד	תִּחְמֵץ	תִּעְמֵד	תִּעְמֵד
1. c.	אֵעֵמַד	אִחְמֵץ	אֵעֵמַד	אֵעֵמַד
Plur. 3. m.	יִעְמְדוּ	יִחְמְדוּ	יִעְמְדוּ	יִעְמְדוּ
3. f.	תִּעְמְדֶנּוּ	תִּחְמְדֶנּוּ	תִּעְמְדֶנּוּ	תִּעְמְדֶנּוּ
2. m.	תִּעְמְדוּ	תִּחְמְדוּ	תִּעְמְדוּ	תִּעְמְדוּ
2. f.	תִּעְמְדֶנּוּ	תִּחְמְדֶנּוּ	תִּעְמְדֶנּוּ	תִּעְמְדֶנּוּ
1. c.	נִעְמֵד	נִחְמֵד	נִעְמֵד	נִעְמֵד
Imrv. shortened (Justin.)			יִעְמֵד	
PART. act.	עֹמֵד	נִעְמֵד	הִעְמֵד	הִעְמֵד
pass.	עֹמֵד	נִעְמֵד	הִעְמֵד	הִעְמֵד

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3. f.	שָׁלְחָה	נִשְׁלַחְתָּה	שִׁלַּחְתָּה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2. f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלַחוּ	שִׁלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
Imr.	שִׁלַּח	תִּשְׁלַח	שִׁלַּח
Imr. absol.	שִׁלַּח	תִּשְׁלַח	שִׁלַּח
Imr. m.	שִׁלַּח	תִּשְׁלַח	שִׁלַּח
f.	שִׁלַּחְתִּי	תִּשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. m.	שִׁלַּחוּ	תִּשְׁלַחוּ	שִׁלַּחוּ
f.	שִׁלַּחְתֶּן	תִּשְׁלַחְתֶּן	שִׁלַּחְתֶּן
Imrr. 3. m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3. f.	תִּשְׁלַחְתֶּן	תִּשְׁלַחְתֶּן	תִּשְׁלַחְתֶּן
2. m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2. f.	תִּשְׁלַחְתֶּן	תִּשְׁלַחְתֶּן	תִּשְׁלַחְתֶּן
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
Imrr. shortened (Jussive)			
Imrr. with Suff.	יִשְׁלַחְתִּי		
PART. act.	שֹׁלֵחַ	נִשְׁלָח	שֹׁלֵחַ
pass.	שֹׁלְחָה		שֹׁלְחָה

G. VERB AYIN Dou.

	KAL.	NIPHAL.
<i>PERF. 3. m.</i>	סָבַח	נִסְבַּח
3. <i>f.</i>	סָבַחָה	נִסְבַּחָה
2. <i>m.</i>	סָבַחְתָּ	נִסְבַּחְתָּ
2. <i>f.</i>	סָבַחְתְּ	נִסְבַּחְתְּ
1. <i>c.</i>	סָבַחְתִּי	נִסְבַּחְתִּי
<i>Plur. 3. c.</i>	סָבַחוּ	נִסְבַּחוּ
2. <i>m.</i>	סָבַחְתֶּם	נִסְבַּחְתֶּם
2. <i>f.</i>	סָבַחְתֶּן	נִסְבַּחְתֶּן
1. <i>c.</i>	סָבַחְנוּ	נִסְבַּחְנוּ
<i>INF.</i>	סֹבֵחַ	נִסְבֵּחַ
<i>INV. absol.</i>	סֹבֵיחַ	נִסְבֵּיחַ
<i>IMP. m.</i>	סֹבֵחַ	נִסְבֵּחַ
<i>f.</i>	סֹבֵיחַ	נִסְבֵּיחַ
<i>Plur. m.</i>	סֹבְּחִי	נִסְבְּבִי
<i>f.</i>	סֹבְּיָהּ	נִסְבְּבֶיהָ
<i>IMPR. 3. m.</i>	יִסְבֹּחַ	יִסְבֹּחַ
3. <i>f.</i>	תִּסְבַּח	תִּסְבַּח
2. <i>m.</i>	תִּסְבַּחְתָּ	תִּסְבַּחְתָּ
2. <i>f.</i>	תִּסְבַּחְתְּ	תִּסְבַּחְתְּ
1. <i>c.</i>	אֶסְבַּח	אֶסְבַּח
<i>Plur. 3. m.</i>	יִסְבְּחוּ	יִסְבְּחוּ
3. <i>f.</i>	תִּסְבְּיָהּ	תִּסְבְּיָהּ
2. <i>m.</i>	תִּסְבְּחוּ	תִּסְבְּחוּ
2. <i>f.</i>	תִּסְבְּיָהּ	תִּסְבְּיָהּ
1. <i>c.</i>	נִסְבֵּחַ	נִסְבֵּחַ
<i>IMPR. with Vav cons.</i>	וַיִּסְבַּח	
<i>IMPR. with Suff.</i>	וַיִּסְבְּחִי	
<i>PART. act.</i>	סֹבֵיחַ	
<i>pass.</i>	סֹבֵיבַת	נִסְבֵּבַת

H. VERB PE NUN (נָּן). 166.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
Pres. 3. m.	נִכְשֵׁ	נִכְשָׁ*	יִכְשֵׁ*	יִכְשָׁ*
3. f.		נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
2. m.		נִכְשָׁה	יִכְשָׁה	יִכְשָׁה
2. f.		נִכְשִׁי	יִכְשִׁי	יִכְשִׁי
1. c.	regular	נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
Plur. 3. c.		נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
2. m.		נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
2. f.		נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
1. c.		נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה
Imv.	נִכְשֵׁ*	יִכְשֵׁ*	יִכְשֵׁ*	יִכְשֵׁ*
Imv. absol.	נִכְשֵׁ	יִכְשֵׁ	יִכְשֵׁ	יִכְשֵׁ
Imp. m.	נִכְשֵׁ*	יִכְשֵׁ*	יִכְשֵׁ*	
f.	נִכְשֵׁ	יִכְשֵׁ	יִכְשֵׁ	wanting
Plur. m.	נִכְשֵׁ	יִכְשֵׁ	יִכְשֵׁ	
f.	נִכְשֵׁה	יִכְשֵׁה	יִכְשֵׁה	
Impr. 3. m.	נִכְשֵׁ*	יִכְשֵׁ*	יִכְשֵׁ*	יִכְשֵׁ*
3. f.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
2. m.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
2. f.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
1. c.	נִכְשֵׁה	regular	יִכְשֵׁה	יִכְשֵׁה
Plur. 3. m.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
3. f.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
2. m.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
2. f.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
1. c.	נִכְשֵׁה		יִכְשֵׁה	יִכְשֵׁה
Impr. short'd (Jussive)			יִכְשֵׁ*	
Part. act.	נִכְשֵׁ	נִכְשָׁ*	יִכְשֵׁ*	יִכְשָׁ*
pass.	נִכְשֵׁ			

I. VERB PE ALEPH (נע). 168.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
Pres. 3. m.	נֶאֱמַר	נִאֲמַר *	הִנָּאֲמַר *	הֻנָּאֲמַר *
Like the Verb Pe Guttural, in Paradigm D.				
Inf.	אֱמַר *	הִנָּאֲמַר	הִנָּאֲמַר	הִנָּאֲמַר
Inf. absol.	אֲמַר	הִנָּאֲמַר		
Imp. m.	אֱמַר *	הִנָּאֲמַר	הִנָּאֲמַר	
f.	אֲמַרְי	etc.	etc.	wanting
Plur. m.	אֲמַרוּ			
f.	אֲמַרְיָהוּ			
IMPF. 3. m.	אֱמַר *	יִאֲמַר *	יִנָּאֲמַר *	יִנָּאֲמַר
3. f.	תֵּאֲמַר			
2. m.	תֵּאֲמַר			
2. f.	תֵּאֲמַרְי	etc.	etc.	etc.
1. c.	אֲמַר *			
Plur. 3. m.	יִאֲמְרוּ			
3. f.	תֵּאֲמַרְנָה			
2. m.	תֵּאֲמַרְתֶּם			
2. f.	תֵּאֲמַרְנָה			
1. c.	נִאֲמַר			
IMPF. Var cons.	יִנָּאֲמְרוּ * יִנָּאֲמְרוּ *			
PART. act.	אֹמֵר	נֹאמֵר	מִנָּאמֵר	מִנָּאמֵר
pass.	אֲמוּר			

K. VERB PE YODH

	KAL.	NIPHAL.
Pres. 3. m.	יָשַׁב	יִשְׁבֵּב *
3. f.		יִשְׁבְּבָה
2. m.		יִשְׁבְּבוּ
2. f.		יִשְׁבְּבוּ
1. c.		יִשְׁבְּבוּ
Plur. 3. c.	regular.	יִשְׁבְּבוּ
2. m.		יִשְׁבְּבוּ
2. f.		יִשְׁבְּבוּ
1. c.		יִשְׁבְּבוּ
Inv.	יָסַד, יִשְׁבַּח	יִשְׁבֵּב *
Inf. absol.	יֹשֵׁב	
Imp. m.	יֹשֵׁב *	יִשְׁבֵּב *
f.	יֹשְׁבִי	יִשְׁבְּבִי
Plur. m.	יֹשְׁבוּ	יִשְׁבְּבוּ
f.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
Impr. 3. m.	יִשְׁבֵּב *	יִשְׁבֵּב *
3. f.	יִשְׁבְּבָה	יִשְׁבְּבָה
2. m.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
2. f.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
1. c.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
Plur. 3. m.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
3. f.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
2. m.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
2. f.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
1. c.	יִשְׁבְּבוּ	יִשְׁבְּבוּ
Impr. shortened (Jussive)		
Impr. with Van cons.	יִשְׁבֵּב *	
Part. act.	יֹשֵׁב	יֹשְׁבָה
pass.	יֹשֵׁב	

יָשַׁב (orig. יָשָׁב). § 69.

L. Verb prop. PE YODH (יָשַׁב). § 70.

HIPIIL.	HOPHAL.	KAL.	HIPIIL.
יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב regular.	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *
יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב * הִשְׁבִּיב *	יָשַׁב יָשַׁב *	יָשַׁב * הִשְׁבִּיב *
יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	wanting	יָשַׁב יָשַׁב * יָשַׁב * יָשַׁב *	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *
יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *	יָשַׁב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב * הִשְׁבִּיב *
יָשַׁב * הִשְׁבִּיב *			יָשַׁב *
יָשַׁב * הִשְׁבִּיב *		הִשְׁבִּיב, הִשְׁבִּיב	
יָשַׁב * הִשְׁבִּיב *	יָשַׁב *	יָשַׁב יָשַׁב *	יָשַׁב * הִשְׁבִּיב *

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PERF. 3. m.	קָם *	נָקַם *	הִקָּם *	הִקָּם *
3. f.	קָמָה *	נָקְמָה *	הִקָּמָה *	הִקָּמָה *
2. m.	קָמַת *	נָקַמְתָּ *	הִקָּמְתָּ *	הִקָּמְתָּ *
2. f.	קָמַתְּ *	נָקַמְתְּ *	הִקָּמְתְּ *	הִקָּמְתְּ *
1. c.	קָמַתִּי *	נָקַמְתִּי *	הִקָּמְתִּי *	הִקָּמְתִּי *
Plur. 3. c.	קָמוּ *	נָקְמוּ *	הִקָּמוּ *	הִקָּמוּ *
2. m.	קָמַתְּם *	נָקַמְתֶּם *	הִקָּמְתֶּם *	הִקָּמְתֶּם *
2. f.	קָמַתְנָן *	נָקַמְתֶּן *	הִקָּמְתֶּן *	הִקָּמְתֶּן *
1. c.	קָמַתְנָה *	נָקַמְתֶּנּוּ *	הִקָּמְתֶּנּוּ *	הִקָּמְתֶּנּוּ *
INFIN.	קוֹם *	הִקּוֹם *	הִקָּם *	הִקָּם *
INFIN. absol.	קוֹם *	הִקּוֹם *	הִקָּם, הִקָּם *	הִקָּם *
IMPER. m.	קוֹם *	הִקּוֹם *	הִקָּם *	
f.	קוּמִי *	הִקּוּמִי *	הִקָּמִי *	
Plur. m.	קוּמוּ *	הִקּוּמוּ *	הִקָּמוּ *	wanting
f.	קוּמְנָה *	הִקּוּמְנָה *	הִקָּמְנָה *	
IMPERF. 3. m.	יִקָּם *	יִקָּם *	יִקָּם *	יִקָּם *
3. f.	תִּקָּם *	תִּקָּם *	תִּקָּם *	תִּקָּם *
2. m.	תִּקָּם *	תִּקָּם *	תִּקָּם *	תִּקָּם *
2. f.	תִּקָּמִי *	תִּקָּמִי *	תִּקָּמִי *	תִּקָּמִי *
1. c.	אִקָּם *	אִקָּם *	אִקָּם *	אִקָּם *
Plur. 3. m.	יִקָּמוּ *	יִקָּמוּ *	יִקָּמוּ *	יִקָּמוּ *
3. f.	תִּקָּמְנָה *	תִּקָּמְנָה *	תִּקָּמְנָה *	תִּקָּמְנָה *
2. m.	תִּקָּמוּ *	תִּקָּמוּ *	תִּקָּמוּ *	תִּקָּמוּ *
2. f.	תִּקָּמְנָה *	תִּקָּמְנָה *	תִּקָּמְנָה *	תִּקָּמְנָה *
1. c.	נִקָּם *	נִקָּם *	נִקָּם *	נִקָּם *
IMPERF. shortened	יִקָּם *		יִקָּם *	
IMPERF. with 1. cons.	וַיִּקָּם *	וַיִּקָּם *	וַיִּקָּם *	
IMPERF. with Suff.	יִקָּמִי *		יִקָּמִי *	
PART. act.	קָם *	נָקַם *	הִקָּם *	הִקָּם *
pass.	קָם *			

O. VERB LAMEDH

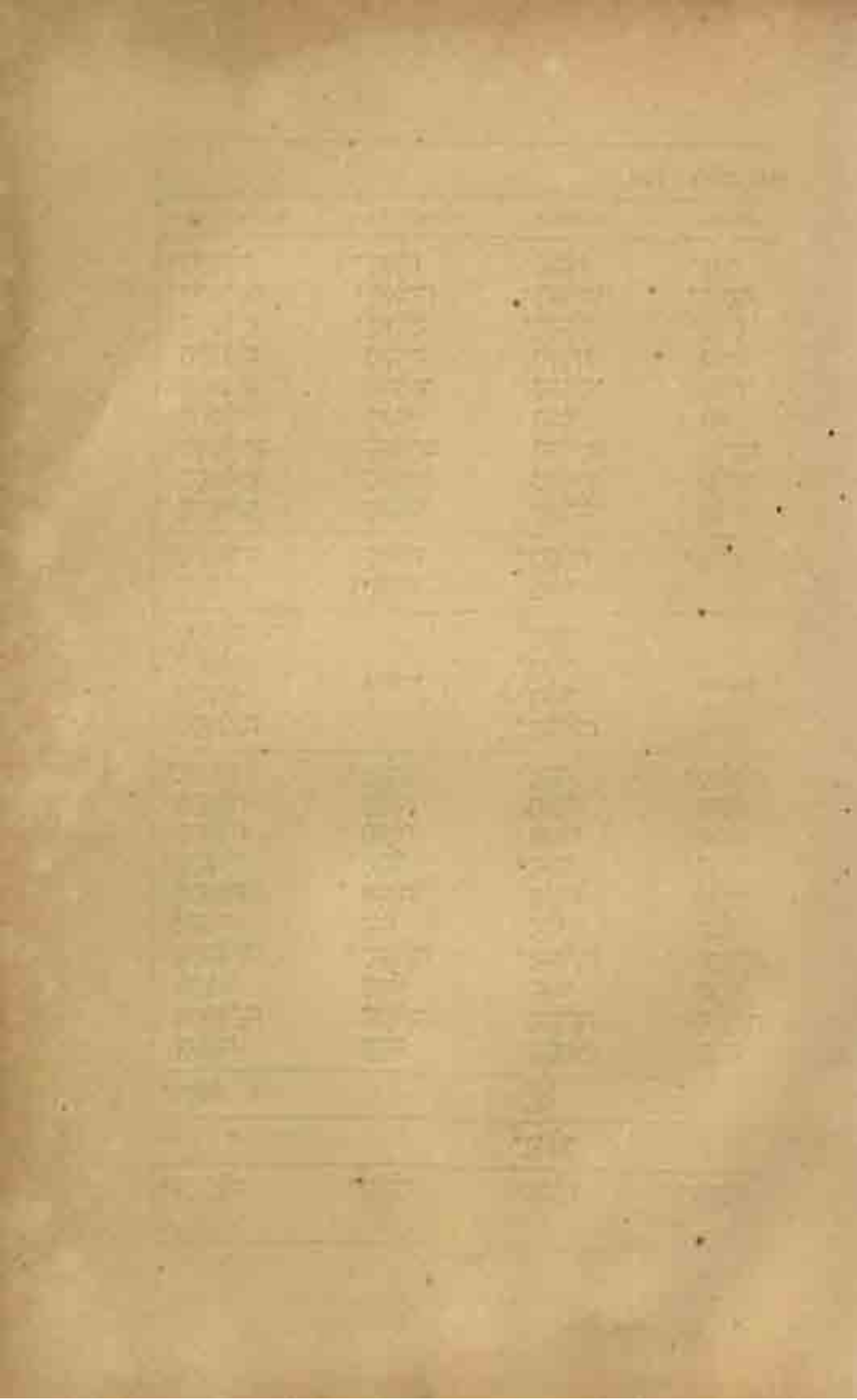
	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	לָמַד	לִמַּד	לָמַד
3. f.	לָמַדְתָּ	לִמַּדְתְּ	לָמַדְתְּ
2. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
Plur. 3. c.	לָמַדוּ	לִמְדוּ	לָמַדוּ
2. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
2. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
INV.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
INV. absol.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
IMP. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
Plur. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
IMPR. 3. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
3. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
2. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
Plur. 3. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
3. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
2. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
2. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
IMPR. shortened (Jussive)			
IMPR. with Suff.	לָמַדְתִּי		לָמַדְתִּי
PART. act.	לֹמֵד	לֹמֵד	לֹמֵד
pass.	לֹמֵד		לֹמֵד

ALEPH (\aleph), $\frac{1}{2}$ 74.

[illegible]

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
<i>Pres. 3. m.</i>	פֹּלֵחַ *	מַפְלִיחַ *	פֹּלֵחַ *
3. <i>f.</i>	פּוֹלְחָה *	מַפְלִיחָה *	פּוֹלְחָה *
2. <i>m.</i>	פּוֹלֵחַ *	מַפְלִיחַ *	פּוֹלֵחַ *
2. <i>f.</i>	פּוֹלֵחָה *	מַפְלִיחָה *	פּוֹלֵחָה *
1. <i>c.</i>	פּוֹלֵחִי *	מַפְלִיחִי *	פּוֹלֵחִי *
<i>Plur. 3. c.</i>	פּוֹלְחֵי *	מַפְלִיחֵי *	פּוֹלְחֵי *
2. <i>m.</i>	פּוֹלְחִים *	מַפְלִיחִים *	פּוֹלְחִים *
2. <i>f.</i>	פּוֹלְחוֹת *	מַפְלִיחוֹת *	פּוֹלְחוֹת *
1. <i>c.</i>	פּוֹלְחֵינוּ *	מַפְלִיחֵינוּ *	פּוֹלְחֵינוּ *
<i>Imp.</i>	פֹּלֹחַ *	הַפְּלֹחַ *	פֹּלֹחַ *
<i>Imp. absol.</i>	פֹּלֵחַ *	מַפְלִיחַ *	פֹּלֵחַ *
<i>Imp. m.</i>	פֹּלֵחַ *	הַפְּלֵחַ *	פֹּלֵחַ *
<i>f.</i>	פֹּלִי *	הַפְּלִי *	פֹּלִי *
<i>Plur. m.</i>	פֹּלְחֵי *	הַפְּלֵחוּ *	פֹּלְחֵי *
<i>f.</i>	פֹּלְחוֹת *	הַפְּלִיחוּ *	פֹּלְחוֹת *
<i>Impr. 3. m.</i>	יִפְלֹחַ *	יִפְלֹחַ *	יִפְלֹחַ *
3. <i>f.</i>	תִּפְלֹחַ *	תִּפְלֹחַ *	תִּפְלֹחַ *
2. <i>m.</i>	תִּפְלֹחַ *	תִּפְלֹחַ *	תִּפְלֹחַ *
2. <i>f.</i>	תִּפְלִי *	תִּפְלִי *	תִּפְלִי *
1. <i>c.</i>	אֶפְלֹחַ *	אֶפְלֹחַ *	אֶפְלֹחַ *
<i>Plur. 3. m.</i>	יִפְלְחוּ *	יִפְלְחוּ *	יִפְלְחוּ *
3. <i>f.</i>	תִּפְלִיחוּ *	תִּפְלִיחוּ *	תִּפְלִיחוּ *
2. <i>m.</i>	תִּפְלְחוּ *	תִּפְלְחוּ *	תִּפְלְחוּ *
2. <i>f.</i>	תִּפְלִיחוּ *	תִּפְלִיחוּ *	תִּפְלִיחוּ *
1. <i>c.</i>	נִפְלֹחַ *	נִפְלֹחַ *	נִפְלֹחַ *
<i>Impr. short'd</i>	יִפְלֵ *	יִפֵּל *	יִפֵּל *
<i>Impr. with Suff.</i>	יִפְלְכִי *		יִפְלְכִי *
<i>Part. act.</i>	פּוֹלֵחַ *	מַפְלִיחַ *	פּוֹלֵחַ *
<i>pass.</i>	פּוֹלֵחַ *		פּוֹלֵחַ *



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ERRATA.

The reader will please correct the following references in the Grammar:

Page 121, line 13, for ii. 7, read iii. 7.

Page 169, line 22, for xxi. 16, read xxi. 16.

Page 204, last line, for ver. 21, read ver. 22.

Page 226, line 9, for xii. 12, read xxi. 12.

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21.....208	17.....265	19.....128	27.....23	87: 0.....199
19: 2.....171	20.....2420	21.....274	51.....256	88: 19.....194
3.....243	23.....2320	10: 2.....284	38: 11.....104	89: 2.....245
5.....268	27.....273	11: 1.....288	40: 6.....206	47.....248
15.....119	30: 10.....173	2.....30	13.....156	221: 51.....254
16.....245	11.....122	4.....254	15.....26	90: 13.....268
23.....125	35: 26.....254	5.....254	43: 2.....195	91: 4.....120
30: 4.....61	34: 22.....197	30.....161	5.....225	6.....211
10.....128	37: 3.....97	12: 3.....159	7.....273	92: 16.....144
17.....251	6.....138	4.....163	94: 10.....163	94: 1.....101
19.....271	14.....245	8.....161	44: 3.....245	29.....99
22.....188	3: 1.....113	5.....204	5.....215	102: 4.....130
36.....257	4.....134	13: 5.....116	19.....263	7.....10
4.....255	4.....19	17: 1.....137	108: 3: 4.....163	163: 163: 163
10.....220	5.....272	4.....274	21.....273	4.....163
22.....222	7.....120	5.....244	37.....104	104: 1.....224
32.....209	12.....200	15: 3.....254	43: 3.....279	2.....246
34: 2.....189	14.....213	5.....94	7.....253	3.....200
4.....255	20.....272	17: 3.....275	8.....246	7.....129
9.....255	21.....258	10.....109	24: 9.....153	271: 8.....218
6.....178	30.....105	13.....14	34: 10.....44	20: 11.....201
7.....259	31.....277	13.....259	12.....137	881: 17.....254
9.....129	32: 9.....249	12: 3.....280	49: 2.....289	18.....204
13.....256	15.....256	4.....264	240: 6.....274	29.....231
20.....102	24.....108	77.....240	49: 8.....121	24.....121
21.....101	30: 4.....258	28.....200	240: 10.....239	29.....122
28.....64	30: 8.....262	30.....262	15.....201	105: 24.....137
30.....251	31.....121	31.....254	50: 8.....243	106: 4.....245
32.....252	32.....270	32.....200	311: 6.....232	13.....138
21: 2.....194	33: 7.....204	34.....255	10: 10.....161	20.....246
3.....243	35: 13.....25	37.....27	40.....198	21.....270
12.....274	17.....131	40.....242	41.....254	53: 4.....137
13.....267	21.....204	44.....135	23: 7.....115	132: 5-9.....168
1.....254	25.....136	45.....230	19.....297	114: 8.....151
9.....231	26.....230	46.....135	7.....249	115: 6.....101
19.....233	37: 4.....58	48.....230	10.....200	55: 12.....163
21.....138	10.....163	10: 10.....200	55: 1.....249	12.....163
22.....132	16.....154	11.....200	56: 1.....138	250: 15.....144
34.....120	—	30: 4.....61	91: 5.....216	57: 5.....216
23: 3.....162	—	8.....216	5.....216	118: 11.....121
5.....251	—	9.....218	58: 2.....184	19.....20
5.....257	—	2.....24	201: 5.....208	119: 1.....176
9.....160	—	1.....242	8.....160	22.....130
19.....194	—	2.....119	13.....250	30.....40.....234
27: 3.....207	1: 1.....224	6.....243	60: 4.....159	101.....158
4.....250	9.....131	9.....230	7.....245	137.....257
23.....189	4.....201	18.....177	13.....144	155.....257
4.....251	6.....122	22.....225	249: 4.....204	120.....11
5.....212	2: 2.....201	27.....230	63: 5.....205	1.....122
17.....250	3.....91	23: 4.....229	63: 5.....205	2.....249
2.....242	6.....217	4.....235	19.....111	154: 4.....144
10.....25	6.....10	10: 3-23.....17	14.....240	127: 2.....144
12.....13	7.....85	11.....220	66: 17.....245	128: 3.....130
14.....110	8: 2.....121	7.....101	67: 2.....131	5.....233
21.....24	8.....144	10.....187	68: 3.....271	130.....272
30: 14.....212	5.....242	3.....271	25: 4.....120	133: 12.....163
31.....252	2.....247	8.....188	60: 4.....120	133: 1.....230
31: 1.....254	4: 2.....43	1.....105	10.....110	134: 3.....211
5.....130	3.....00	4.....194	26.....130	127: 1-6.....11
10.....125	4.....271	3.....217	22: 13.....206	135: 3.....113
19.....201	5.....230	9.....231	73: 19.....196	5.....273
2.....272	2: 5.....240	11: 6.....244	24.....222	6.....107
31.....138	3.....138	7.....244	13.....275	136: 6.....136
32.....271	10.....138	8.....230	20.....230	139: 1-34.....11
33: 6.....134	12.....271	15.....244	74: 2.....218	1.....110
7.....278	13.....248	24.....115	17.....254	2.....136
11.....172	6: 2.....250	32: 1.....139	21.....139	3.....162
13.....240	4.....25	2.....230	75: 2.....132	6.....230

PSALMS.

Psalm.

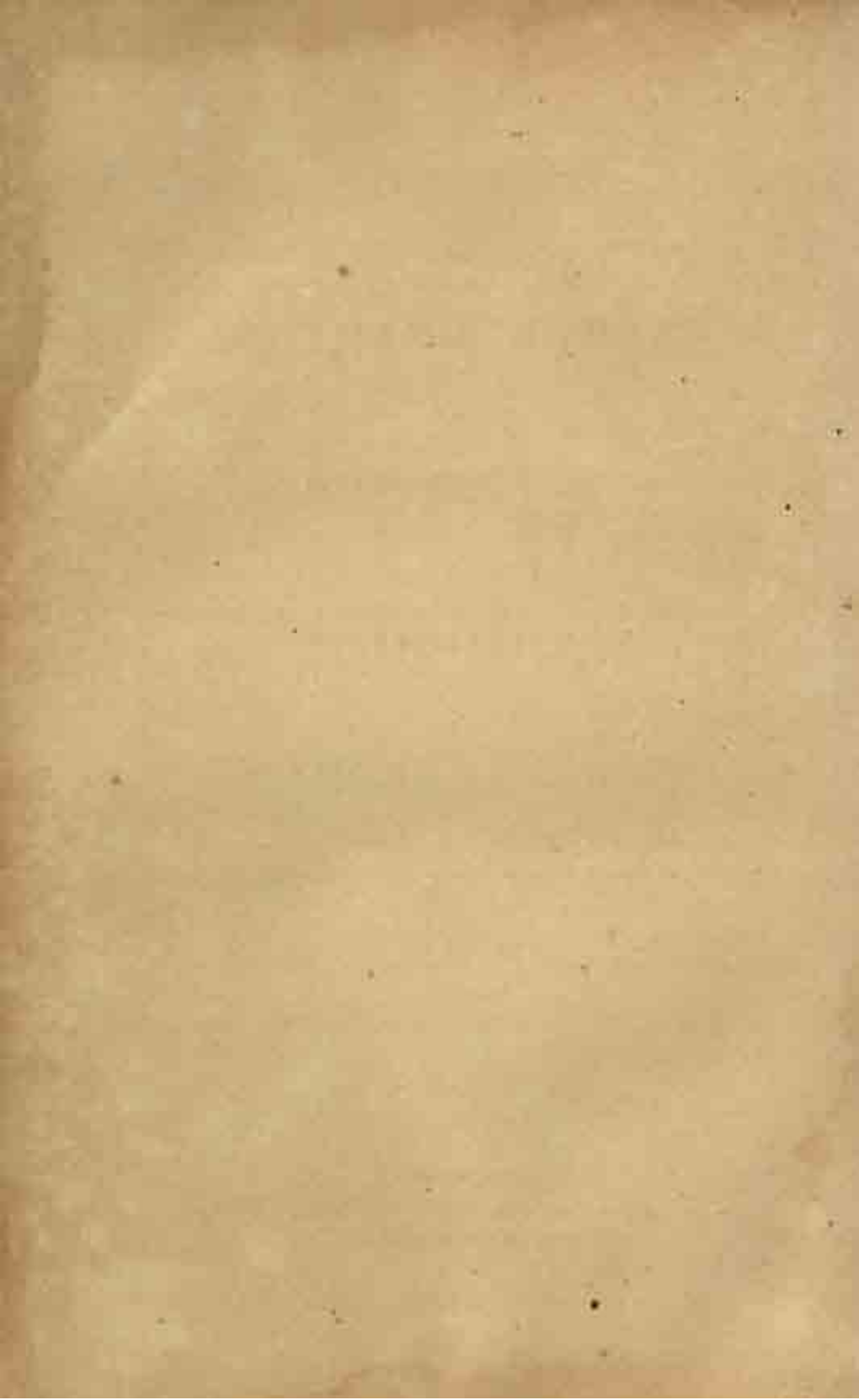
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46	17	251		6	128		20	128		50	98	30	6, 7, 8, 10, 25		10
47	20	218		12	129		29	129		55	128	37	1	1	1
48	21	233		25	230	46	8	121		57	129	57	4	2	2
49	22	223	4	3	203		16	234		60	21	5	2	2	2
50	4	202		11	137		30	216	17	7	27	5	3	3	3
51	11	225		19, 21	223	25	9	123	29	7	217	7	18	18	18
52	11	225	5	6	43	21	31	126		10	288	0	13	13	13
53	1	197		22	108	111	22	202		32	271	11	21	21	21
54	1	200		30	211	181	36	221	30	18	60	27	27	27	27
55	2	118	6	10	204	49	3	102		34, 41, 42	18	9	2	2	2
56	9	250		19	254		11	271	21	15	158		3	3	3
57	10	169		22	130		17	167		19	213	13	24	24	24
58	12	220	550	18	221	216	24	206	28	30	117	26	26	26	26
59	14	110		24	221		9	228	32	3	113	27	27	27	27
60	8	25	25	9	2	101	94	131		10	160	10	11, 12	12	12
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73	18	259		17	214		94	139		48	105	17	17	17	17
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79	18	25													
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83	18	259		17	214		94	139		48	105	17	17	17	17
84	18	259		17	214		94	139		48	105	17	17	17	17
85	18	259		17	214		94	139		48	105	17	17	17	17
86	18	259		17	214		94	139		48	105	17	17	17	17
87	18	259		17	214		94	139		48	105	17	17	17	17
88	18	259		17	214		94	139		48	105	17	17	17	17
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90	18	259		17	214		94	139		48	105	17	17	17	17
91	18	259		17	214		94	139		48	105	17	17	17	17
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149	18	259		17	214		94	139		48	105	17	17	17	17
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151	18	259		17	214		94	139		48	105	17	17	17	17
152	18	259		17	214		94	139		48	105	17	17	17	17
153	18	259		17	214		94	139		48	105	17	17	17	17
154	18	259		17	214		94	139		48	105	17	17	17	17</

4: 10.....271	MICAH.	2: 4.....99	3: 8.....134	5: 6.....262
5: 4, 6.....273		8.....114	9.....211	9: 5.....61
15.....281	1: 2.....215	14.....163		10: 5.....129
2: 6.....222	8.....135	2: 7.....99, 129		11: 7.....268
9.....101, 254	11, 12.....190	17.....155	HAGGAI	9.....245
11.....212	15.....149			17.....160
	2: 3.....344		1: 4.....216	12: 10.....220n
	6.....256	BARUCH	2: 17.....210n	14: 10.....204
	13.....232			
ONADIAH	4: 3.....255	1: 13.....216		
	8.....122	15.....114	ZECHARIAH	MALACHI.
10.....306	11.....258	2: 3.....235		1: 8.....111
11.....111	5: 8.....129	17.....45	1: 14.....244	5: 5.....130
12.....101	6: 3.....272	2: 9.....116	2: 17.....193	14.....85
13.....274	7: 8, 10.....196	11.....159	3: 8.....205	
	10.....136, 256	13.....270	4: 10, 130, 197n	
	14.....160		12.....53	1 MACCATEE
JONAH		SEPHANIE	3: 4.....138	
1: 5.....294	NAHUM	6: 7.....193	7: 5.....210	10: 19.....198n
3: 5.....213		2: 8.....985	14.....99	11: 31.....198n
4: 11.....263	1: 4.....193, 213	14.....161		
	13.....223			

NEW TESTAMENT

LUKE.	JHN.	ACTS.	1 CORINTHIANS.
		16, 19.....200	
	5: 2.....7, 21: 40.....7		
	10: 12.....202, 22: 2.....7		
18: 12.....200n	19: 13, 17, 20.....7, 35: 14.....7	1: 13.....206n	

EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES
IN
HEBREW GRAMMAR,
AND A
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVENTEENTH EDITION OF GESNIUS' HEBREW GRAMMAR

BY
THOMAS J. CONANT,
PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

NEW YORK:
D. APPLETON AND COMPANY,
249 & 251 BROADWAY.
1877.

THE plan proposed for the use of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following sections, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

*• The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation *Secr.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the forms of the consonants, and their sounds as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

* Every syllable begins with a consonant; see § 26, 1, where the only exception is given. The tone (accent) is commonly on the final syllable (§ 15, 2); when it is on the penultimate, this is indicated by the sign [ˈ], as in the Grammar (§ 15, Rem. 3).

An open syllable is one which ends with a vowel; a closed syllable is one which ends with a consonant; § 26, 2, a, c, and d.

For the sign used to represent the sounds of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (א &c.) see Note to p. 20.

a) Open syllables (see the table of vowels, p. 24):

First class, of the A sound; letter a), unchangeable ā (אָ = אַ, § 9, 1, 1), אַ (for אָ) qā, אָ (for אַ) nā, אָ (for אָ) rā, אָ (for אַ) tā; changeable ā (its proper use), אַ mā, אַ sā, אַ tā, אַ gā, אַ nā, אַ lā, אַ zā, אַ yā, אַ bā, אַ sā, אַ shā, אַ sā, אַ dā, אַ rā, אַ hā, אַ hhā, אַ tā, אַ vā, אַ kā, אַ qā, אַ pā, אַ tsā; letter b), short ā, אַ rā, אַ tā, אַ hhā, אַ hā; letter c), unchangeable ā (modification of a see Rem. 2 below), when in union with אַ, as אַ dā, אַ lā, אַ bā, אַ tsā (ā like e in there); short ā (modification of short ā), אַ mā, אַ shā, אַ sā, אַ tsā, אַ nā.

Second class: *I* sound; letter *a*), *unchangeable i* (— = י, defectively written, § 8, 4), י (for י) *li*, ב (for ב) *bi*, ה (for ה) *hi*, ו (for ו) *vi*; letter *b*), short *i* (its proper sound), מ *mi*, ס *si*, פ *pi*, ל *li*, נ *ni*, ר *ri*, ק *ki*; letter *c*), *unchangeable e* (— = ע, defectively written), ב (for ב) *be*, ר (for ר) *re*, ג (for ג) *ge*, פ (for פ) *pe*, ז (for ז) *ze*; *changeable e* (its proper use), צ *tsé*, ג *gé*, ח *hé*, ה *hē*, ח *hhē*, ס *sé*, ש *shē*, ש *shē*, י *yē*; letter *d*), short *e*, ש *shē*, ר *re*, ב *be*, ס *se*, ש *shē*, ח *hé*, ל *lé*.

Third class: *U* sound; letter *a*), ל *lū*, ז *zū*, מ *mū*, ת *tū*; letter *b*), short *u* (its proper sound), נ *nū*, ז *zū*, פ *pū*, ש *shū*, ק *kū*; but also *unchangeable u* (— = ו, defectively written),* ז (for ז) *tsū*, מ (for מ) *mū*, ב (for ב) *bū*; ש (for ש) *shū*: *O* sound; letter *c*), *unchangeable o* (— = ו, defectively written), פ (for פ) *qō*, ב (for ב) *bō*, צ (for צ) *tsō*; *changeable o* (its proper use), ב *kā*, ב *o*, ד *do*, ח *to*, ר *ro*, ז *zō*; letter *d*), short *o*, ב *bō*, ז *zō*, ח *to*; letter *e*), obtuse *e* (from *u* or *o*), ש *shē*, ח *hé*.

b) *Closed syllables*:

לָם *lām*, בָּר *bār*, שֶׁם *shēm*, חָדָה *hādh*, שָׁר *shār*, סָם *sām* (ב, § 5, 3), לִית *lith*, לֶק *lēq*, שָׁן *shān*, קָל *qāl*, יָדָה *yādh*, לֹם *lōm*, תֹּם *tōm*, בֹּת *both*, סֹן *sōn* (§ 5, 3), יֹל *yōl*, קֹל *qōl*, לֹת *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יִת *yith*, גָּדָה *gādh*, פָּל *pāl*, יָק *yāq*, גָּו *gāv*, גִּו *gīv*, עָו *cāv* (more nearly *icāv*),† קֹל (— = o, 3d class, *d*).

Rem. 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign (—) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their nature (origin) and in *sound*. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *further*); hence represented, as in the original, by the Germ. *ä* (nearly *e* in *täer*, Fr. *é* in *mère*). The latter is the shortened sound of *There*, viz. the clear sound of short *e* in *met*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an *obscuring* of the *e* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atēm* or *atēm*.

The “accented *ē*” (under letter *d* of the second class) belongs rather to the first class, letter *c*; see § 34, 3, *c*, *a*, and § 93, Expl. 9, *Rem.*

* When י is to be written *defectively*, it is represented by —, which is then *long*; otherwise it is *short*. *Sārry* can be written only in connection with י (†).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew *v* is commonly sounded as *w*.

c) *Vowels in connection with their homogeneous vowel-letters*
(p. 26, Note *):

לֹ לó, לוֹ lú, גֵּ gē, לֵ lī, צֵ tsón, קִים qim, בֵּין bīn, בֶּן bèn,
לָן lān, גָּ gā.

Here the sound of ך and ך is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see §7, 2; comp. §24, 1, a. The feeble consonant power of ך and ך is also often lost after a vowel (§6, 2, 1), like that of the English *h* in *ah, oh*. E. g. תָּסָא *tsā*, תָּסָא *tsō*, תָּא *tā*, תָּו *tō*, מָעָא *mē*: so ך (§23, 3, Rem. 3) after ך and ך when pronounced as vowels: פָּא *pō*, שָׁא *shō*, נָא *nō*, כָּא *kū*, לָא *lū*, שָׂא *sī*, חָא *hī*, צָא *tsī*.

Wholem is written over the left side of the consonant to which it belongs (and after which it is pronounced), unless *ʔ* or *ʕ* is the following letter, over which it is then written; as *ʔip qām*, *ʕʕ lo-ēth*, *ʕ lo*. When it belongs to *ʕ* it is commonly written over the right side of the following letter; e. g. *ʕʕ loʔ*; but often as *ʕʕ*.—*Shurey* is never written except in the bosom of its homogeneous vowel-letter (*ʕ*).

[illegible]

d) *Dissyllables* :

קָטַל qā-tal, קָטַל qā-tol, קָטַל qā-tel, גָּאֵם gā-zam, תָּאֵב tsa-bhār,
 תָּאֵב tsa-dhād, הָאֵל hā-lal, נָאֵב zā-bhād, זָאֵב zo-sebh, הָאֵם hā-
 mām, תָּאֵב te-rēdh, יָאֵב yā-shēbh, שָׂאֵב she-lex, אָמַר ō-mār, יָאֵב yā-
 khōl, הָאֵם hā-lam, שָׂאֵב shā-lēm, זָאֵב zo-khāl, תָּאֵב dā-bhār, הָאֵם
 te-ray, אָבֵל zō-bhāl, קָטַל qā-tōn, הָאֵם hōq-tāl (— = ō).—Exam-
 ples containing feeble letters sounded as vowels: תָּאֵב rā-thō, שָׂאֵב shā-ni,
 שָׂאֵב shā-losh, שָׂאֵב shā-lūth, שָׂאֵב shā-lū, יָאֵב yā-shūth, מָאֵב mō-tel,
 בָּאֵב bē-thō, מָאֵב mū-shi, יָאֵב yēn, תָּאֵב te-vi, לָאֵב lū-le

* Until the student has learned to distinguish uses of *quiescence*, he will be guided by the pronunciation appended to the Hebrew form giving the proper representative of the feeble letter whenever it retains its power as a consonant.

† The full enunciated sound of *n*

the second letter of *קטל* *qit-li*, where it stands at the end of a syllable, and is not sounded (silent *Sh'va*).

Sh'va is, therefore, vocal only under the first of two consonants before a full vowel. There is but one case, in which the learner finds any difficulty in determining whether *Sh'va* is vocal or silent; viz. when it stands between two full vowels, as *קטנה*, *קטנה*. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as *קטנה* *qôm-nâ* (silent *Sh'va*); or it might form with the *Sh'va* a prefix half-syllable, as *קטנה* *qâ-t'-lâ* (vocal *Sh'va*). This is determined by the nature of the syllable, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh'va is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh'va: *דך* *dakh*, *תך* *yê-tekh*, *קטל* *qâ-tâh*, *יך* *yârb*, *מלך* *mal-kâ*, *קחך* *qâhh-tekh*, *מך* *mâg-târ*, *ערך* *êr-eath*.

קטנה *qôm-nâ*, *תקטנה* *tiq-tôl-nâ*, *ישך* *yesh-t*, *נך* *nêrd*, *שם* *sâm-ti*, *בי* *bi-t'* *thâth-ni*, *שם* *sâ-sath-ni*, *אך* *khâ-lath-ni*, *מך* *mâz-lâ*, *יך* *yâ-dhâr-tâ*.

Vocal Sh'va: *בך* *b'-khâ*, *אל* *ê-lo*, *נך* *nô-th'-nâ*, *נך* *nê-l'-khâ*, *יבך* *û-bh'-nê*, *ידך* *tidh-r'-shû*, *נך* *nîbh-q'-û*, *מך* *mâz-s'-rôth*, *קטל* (= *קטל*, see § 12, 1, 1) *qit-t'-lû*, *אך* (§ 12, 1, note) = *אך* *tstiv-r'-khâ*†.

The composite *Sh'vas*.

The composite *Sh'vas* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. *אך* *â'-shêr*, *קחך* *kâ-â'-shêr*, *שם* *â'-nôsh*, *מך* *vê-â'-mâts*, *יבך* *yâ-t'-nû*, *יבך* *t'-bhî*, *יבך* *tstip-p'-rim*, *יבך* *sûb-b'-lô*.

* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. Rem. to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the written *Sh'va* follows an implied silent *Sh'va*, and is therefore vocal.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of *h* occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

h in all the vowels (§ 23, 1): *h* *bô*, *h* *tsâ*, *h* *tsâ*, *h* *pê*, *h* *rî*, *h* *lâ* (§ 23, 2, *extr.*), *h* *pû*, *h* *pô*, *h* *shî*, *h* *kû* (§ 23, 3, Rem. 3).

ר in	Cholem,	רֹל <i>lô</i>	} § 23, 4, and 2d ¶.
	Qamets,	רָמָל <i>mâ</i>	
	Seghol,	רֶל <i>lâ</i>	
	Tere,	רֵל <i>lê</i>	
י in	Cholem,	יֹל <i>lô</i>	} § 8, 3.
	Shureq,	יָל <i>lâ</i>	
י in	Chireq,	יֶל <i>lî</i>	} § 8, 3.
	Tere,	יֵל <i>gî</i>	
	Seghol,	יִל <i>lâ</i>	

The following rule will enable the learner to determine, by the punctuation, where these letters are quiescent, and where they retain their power as consonants:

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh'va. When the feeble letter stands at the end of a word, where Sh'va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (מ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִיבֵּי *yi-tâbh*, בִּרְיָה *b'-rîth*, יִבְּבֵי *me-tâbh*, בֵּית *bêth*, יִמְּיָה *yâ-mâ-hâ*, יִבְּכֵי *yô-khêl*, צֶנֶן *tsôn*, כֹּה *kô*.

צא *tsāth*, דבר *dibh-rē*, ראש *rāsh*, פאר *pū-rā*, ברי *bē-ri*, לא *lo*
 ש *sā*, צא *tsē*, ראשון *rī-shōn*, לו *lū*, בריא *b'ri*, לאדו *la-dho-ni*
 (*a*, § 24, 2, *extr.*), לו *lō*, לי *li*, גולה *gō-lā*.

Compare, with the above, the *punctuation* of these letters in the following examples, where they retain their power as consonants: הם *hēm*, תאב *yēx-tābh*, תאס *yē-x'-sōph*, תאח *x'-soth*, תאד *yēh-dōph*, תאח *yā-h'-rōgh*, תאח *x'-khāl*, תאח *xāv*, תאח *dāy*, תאח *yah* (§ 14, 1).

Let the learner point out, in the following examples, the instances in which these letters are *quiescent*, and those in which they retain their power as consonants, and give the pronunciation of the words: תאח *hēm*, תאב *yēx-tābh*, תאס *yē-x'-sōph*, תאח *x'-soth*, תאד *yēh-dōph*, תאח *yā-h'-rōgh*, תאח *x'-khāl*, תאח *xāv*, תאח *dāy*, תאח *yah* (§ 14, 1).

SECTION V.

CHANGES OF VOWELS IN THE INFLECTION OF NOUNS AND VERBS.

On § 27.

[Including references to §§ 9, 25, and 26.]

The following brief outline (collecting into one view the leading points scattered through several sections of the grammar), will aid the learner in understanding and applying the principles of inflection in Hebrew. The more minute details and specifications are supplied in the grammar.

The system of vowel-inflections in Hebrew, first fully developed by Dr. Rodiger, is very simple and perfect. The deviations from general laws, occasioned by accidental influences on a living tongue, or by the imperfection of traditional pronunciation, are fewer than in most other languages. A few points, it will be seen, are supplied in the following outline of it, but entirely in harmony with his views.

The changes of vowels, in inflection, are all founded on the natural laws of utterance and intonation. E. g., when the form קא *qa-tal* takes the *accented* syllable קא at the end, the tone of the word is thrown forward one syllable; and as the voice consequently delays less on the first part of the word, the vowel of

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tal* becomes קָטַלְתִּי *q'-tal-tēnī*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tal-ti*.

Again: when the sound י (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, §26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַלְתִּי *qā-tal* becomes קָטַלְתִּי *q'-ta-lo*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in §9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. §25).
- 2) *Vowels prosodially long*, or *tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand in the *tone-syllable* or *next* to it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

* Compare in Eng. *pusillanimous* and *pusillanimity*, *philanthropy* and *philanthropic*; where the *a* of the accented syllable becomes (in utterance) a *half-vowel*, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.

- 2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
- 3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos 3 and 5, and may be thus grouped in one view :

- 1) An *open* syllable requires a *long* vowel.
- 2) An open syllable has usually *Qamets* (less frequently *Tsere*) when immediately *followed by the tone-syllable* ; hence the name *Pretonic* vowel, § 26, 3.
- 3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

Rules.

- i) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above) ; as *חַב* *hābh*, *חַבָּ* *hā-bhā*.
- ii) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2) ; as *קָטַל* *qā-tal*, *קָטַלְתָּ* *q'-tal-tēm'* ; *יָקַר* *yā-qār*, *יָקַרְתָּ* *y'-qār-tā*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place ; as *קָטַל* *qā-t'-lā'*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as *סֵפֶר* *sē-phēr* (*book*), *סֵפֶרְךָ* *sēph-rō'* (*his book*).
- iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as *קָטַל* *qit-tēl*, *קָטַלְתָּ* *qit-tēl'-khā'* (*tel'*, § 21, 2, b).
- v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short *i* (*Chireq*) ; as *דָּבָר* *dā-bhār'* (*word*), *דִּבְרֵיכֶם* *dibh-rē-khēm'* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel sounds (comp. § 27, 1, *remark*).

vi) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a half-vowel in inflection of the verb by gender, number, and person, as well as by cases when the vowel is prosodially long; but in inflection of the noun (and of the verb by cases, with the above exception) it is retained. E. g. (inflection by persons, &c.), הָרַג he killed, הָרַגְתָּ qā-t'-lā , she killed, הָרַגְתֶּם qā-t'-lū , they killed: (by cases), הָרַגְתִּי q'-tā-lō , he killed him; הָרַגְתָּ he will kill, tone-long ō , הָרַגְתִּי yiq-t'-lē-hū , he will kill him; יָד hand, יָדְךָ his hand.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see Parad. B, D, F, I, K, L, O), this inflection brings three consonants before a vowel. In the utterance of these, a slight vowel-sound (namely ī , the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq*, as they have done in the analogous case, § 28, 1. In Parad. E, the guttural causes the ā sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with suffixes. E. g.

Rule I.) § 95, Parad. A, light suff. (comp. § 27, 2, a); so שָׁדַי breast, שָׁדַיִךְ shā-dhāy (my breasts); אֶצְבָּע sets-bāz (finger), אֶצְבָּעוֹ sets-bā-zō (his finger); אַרְבָּע sār-bāz (four), plur. אַרְבָּעִים , sār-bā-zim .

Rule I. & II.) Parad. C, Perf. 3 m., with the suff. in all the persons, except 2 plur. m. & f.

Rule II.) Parad. C, Perf. 3 m., with 2 plur. m. & f. suff.; Parad. III.; Parad. IV, sing. light suff., plur. absol.; so לֵב heart, לֵבִי my heart.

Rule III.) Parad. VI, b, c, and e, sing. light and grave suff.

Rule IV.) Parad. C, Impf. 3 m., with 2 sing. m. suff. and with 2 plur. m. & f. suff.; Perf. Piet., with 2 sing. m. suff. and

* The table, on p. 82, shows the inflection of verbs by formative additions. These are the same, in all the conjugations and in all classes of verbs.

with 2 plur. m. & f. suff.; Parad. II, IV, and V, *sing. grave suff.*, VII, *sing. grave suff.*,* VIII, a, b, and c.

Rule v.) Parad. II, IV, and V, plur. constr. and grave suff. (In Parad. II, the penultimate-vowel is *unchangeable*.)

Rule vi.) *Inflection by persons, &c.*: Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 f., plur. 3 c.; *Imp.† sing. f.* and plur. m. & f.; *Impf. sing.* 2 f., plur. 3 m. and 2 m.—*Inflection by cases* (viz. of nouns and verbs with the *genitive* and *accusative*, †33, 2, a and b); Parad. II, IV, and V, *sing. light suff.*, plur. *absol.* and *light suff.*; Parad. C, *Perf.* 3 m. with all *suffixes* except 2 plur. m. & f. (= lengthened to — when a closed syllable becomes an open one; see above, p. 15, *laws of the syllable*, No. 1); 3 f. and plur. 3 m., with all *suffixes*; (with a merely *tone-long* vowel), *Impf. sing.* & plur. 3 m., and *Perf. Piel*, with all *suffixes* except 2 *sing. m.* and 2 plur. m. & f.

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the A, E, and O sounds after the initial letter (answering to the three forms of the verb, from which they are derived, †43, 1, and †84, 10 and 11); e. g. מִלְּךָ (for מֶלֶךְ †27, Rem. 2, c), מִלְּךָ (for מֶלֶךְ), מִלְּךָ (for מֶלֶךְ): The other examples (d—i) only show the effect of a guttural, and of a middle or final vowel-letter (†24, b and c) on these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the *first* radical (מֶלֶךְ, מֶלֶךְ, מֶלֶךְ), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number*.

2) To the other form with the vowel (a) after the *second* radical (מֶלֶךְ, מֶלֶךְ, מֶלֶךְ), are appended the *absol. plur. ending, and all light suffixes in the plur. number*.—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, Rule VI, Rem. 2.

‡ See †28, 4.

§ The characteristic vowel of the form being exchanged for the customary pre-tonic a, in an open syllable next before the tone (†36, 3). Compare, however Rödiger's statement of the principle, p. 170, No. 6.

SECTION VI.

EXERCISES IN ANALYSIS.*

(After the study of Part Second of the Grammar.)

1. לְשִׁמִּי, *to my name*: שֵׁם *name*, Parad. VII; י— *my* (§91, 1, *table*), שִׁמִּי *my name*; לְ *to* (§102, 2); לְשִׁמִּי, לְשִׁמִּי (§28, 1).—Analyze, in like manner, the following combinations, (the nouns are of Parad. VII): לְמִסְפָּרִי; לְמִסְפָּרָה (§14, 1, *suff.* §91, 1, *table*); וּלְמִסְפָּרֵי (וְ, conj. §, §104, 2, *a* and *b*, §26, 1; ים—, §87, 1); וּבְיָמֵי (p without *Dagh.* §20, 3, *b*; בְּ with, §102, 2).
2. בְּיָדִי, *in my hand*: בְּ, §102, 2; יָד *hand*, Parad. II.—Write in Hebrew, *in our hand, in thy (m.) hand, in thy (f.) hand, in your (m. & f.) hand* (§93, *expl.* 2, *remark*).
3. וּבְיָדָהּ, *and in thy (m.) hand*: יָ, as in No. 1; הָ—, §91, 1, *table*.
4. מִיָּדָהּ, *from thy (m.) hand*: מִן *from*, §102, 1, and *remark*, §19, 2, *a*, §20, 1, *b*.—Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.
5. יָדָיו, *hands*: Dual number, §88, 1, Parad. II; יָדֵי עֵשָׂו, *hands of Esau*; יָדֵי עֵשָׂו, as *Esau's hands*; בְּ, §102, 2.—יָדֵי, יָדֵי (*ky-dhe*), §28, 1, יָדֵי, §24, 1, *a*; וּבְיָדֵיכֶם, *and in (with) your (pl. m.) hands*; יָדֵיכֶם, (Dual with *suff.*) בְּ, §, §104, 2, *b*.
6. כְּבוֹד *glory*: הַקְּבוֹד (§35) *the glory*; כְּבוֹד—קְבוֹד (with prep. בְּ, §102, 2, and art. §25, *Rem.* 2, §19, 3, *b*, §102, 2, *b*), *according to the glory*.—Analyze: וּמִכְבוֹד, 2d יָ, p. 60, *Rem.* 1; וּלְקִדְשׁוֹ; וּלְקִדְשֵׁי, ד without *Dagh. lene*, §21, 2, *a*; בְּקִדְשֵׁי.
7. מִיָּדָהּ, *from thy pitcher*: מִן, יָד (Parad. VIII), הָ—, §91, 1, *table*.—Analyze: יָדִי; לְקַיֵּי; בְּמַיִם; יִסְכְּרוּ (יָסַח, §95, *A*; — *unchangeable by position*, §25, 3); הָקִי (הָ, §27, 1, *end*); הָקִי; מִיָּדָהּ (הָ, §35, 2, *A*; comp. §22, 1); מִיָּדָהּ (יָ, §102, 1, *b*; *suff.* §91, 2, *table*); וּלְקִדְשׁוֹ; בְּמַיִם, *suff.* §91, 1, *table*; שְׁ, *Shureq defective* §9, 9, *b*, shortened from שֶׁ §27, *Rem.* 1; *sharpened*, *ibid.*); הָקִי, *suff.*, §91, 2, *table*, §8, 5, *end*; הָ— *lengthened in an open syll.* (§27, 2, *a*), *Dagh. forte* being omitted in ד §22, 5, *a*; בְּמַיִם (בְּ, §35, *Rem.* 2, and No. 2, B, *a*; מַיִם; וּבְמַיִם (וְ, §35, *Rem.* 2, and No. 2, B, *a*).

* A thorough mastery of the exercises in this Section, will save the student much perplexity and trouble in his subsequent reading. The lesson should be consulted on each word, and on the elements given in the analysis.—In recitation the Hebrew form should be written on the blackboard, to be analyzed by the student from memory.

189, 2, a); לָנֶנְיָ; לָנֶנְיָ; לָנֶנְיָ (ז, in pause 129, 4; י, Silluq 115 A, 1, 1; — for — 129, 4, b, 191, 1, table); לָנֶנְיָ (ח, 187, 2, with a *masc.* noun, *ibid.* No. 4); לָנֶנְיָ (ז, defectively written 18, 4; ח, double expression of the plur. 191, 3); לָנֶנְיָ (ח, 190, 2, a).

8. מִן הָאָרֶץ, from thy land: מִן, 102, 1, b; אֶרֶץ, monosyll root אֶרֶץ, Parad. VI, a; suff. אֶרֶץ.

9. בְּעֵתוֹ, in its season: עֵת, עֵת (Parad. VIII), י.

10. בְּיָמֵי, in his right hand: יָמֵי, יָמֵי (Parad. III), י; יָמֵי, as in No. 5.

11. מִן הָאָרֶץ, from thy midst: מִן, קֶרֶב (lit. inward part, Parad. VI, a, suffix form קֶרֶב, p. 170, Rems. 2d ¶), אֶרֶץ. — Write in Heb. in our midst, and in thy (f) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. עַם, people: הָעָם the people, הָ art. 135, 2, B, a; זִקְנֵי הָעָם elders of the people; זִקְנֵי plur. constr. Parad. V; זִקְנֵי הָעָם and of (the) elders of the people, י No. 3.

13. בְּעֵתוֹ, on my affliction: עֵת, עֵת (orig. monosyll. root עֵת, Parad. VI, i, p. 171, Rem. 6; like עֵת, with suff. עֵת, suff. —).

14. וְהָאֲבָנִים, and the stones: אֲבָנִים plur. ending; אֲבָן stone, Parad. VI, a; הָ art. 135, 1; אֲבָנֵי (ש, 18, 2, 2d ¶), Kal Part. act. (— defectively written 18, 4, 150, Rem.); Parad. VII.

15. וְלָקַחְתִּיךָ, and I have taken thee: לָקַחְתִּיךָ, Kal Perf. 1 sing. לָקַחְתִּי I have taken; with suff. לָקַחְתִּיךָ (159, and 158 table, and 3, a; tone, 159, 2, 127, 3, a); י. Give the forms with suff. for I have taken them, thee (f), him, her, you (m. & f.).

16. לָקַחְתִּיכֶם, thou hast taken us: Perf. 2 m. sing. לָקַחְתִּיכֶם.

17. לָקַחְתִּי, he took me: לָקַחְתִּי and לָקַחְתִּי, 158, 3, b; for vowel-changes see Sect. V, Rules 1 and 11, 127, 3, a, and 2, a. Give the form with the suffixes her, him, us, them, you (m. & f.).

18. כְּמִשְׁלֹ, according to his ruling: מִשַׁל he ruled; Inf. constr. מִשַׁל (a kind of verbal noun, 145, 1, 132, 1 and 2), to rule, the ruling; with suff. מִשְׁלֹ (— o), 161, 1, p. 171, Rem. 4, his ruling; מִשַׁל, 102, 2.

19. בְּתֵיבָה, Inf. constr. בְּתֵיבָה, when he reigned (began to reign), lit. in (or at) his reigning.

20. אָכַל, he ate, Inf. constr. אָכַל; אָכַלְנוּ (161, 1), when we ate (or eat), i.e. in (at the time of) our eating; אָכַלְנוּ (— o)

when ye eat (in or at your eating); אֲכַלְתֶּם (§ 61, Rem. 2), § 27 1; with prefix ב, בֹּאכְלֶתֶם (§ 28, 2), in your eating = when ye eat.

21. וְכַדְבַּר, and when I speak, lit. and in my speaking, דְּבַר (like קֶשֶׁל), *Inf. constr. Piel* of דָּבַר; change of ב to פ, *Sect. V, Rule vi*. Give the forms with other suffixes.

22. לִשְׁכֵּנִי, that I may dwell (there), lit. for (in order to) my dwelling; שָׁכַן (*Inf. constr. of שָׁכַן*); שֵׁן (§ 102, 2, § 132, 2).

23. בְּאַחֲרָי (— = א, § 31, 1, α), אַחֲרָי (§ 8, 2, 2d ¶) *Parad. VI, c*. —Analyze: לְאַחֲרָי (אַחֲרָי); הֵ, § 22, 4; א (— = ו), *Methegh*, § 16, 2, α. בְּאַחֲרָי, הֵ, § 22, 4, *end*.

24. שֶׁבַחֵנוּ, who, in our humiliation —: שֶׁ for אֲשֶׁר, § 36, § 19, 3, α, and 2, b; ב; שֶׁבַח, *Parad. VI, b; suff.*

25. וְיִדְוָהוּם, § 104, 2, c; see No. 5. —בִּדְוָהוּם.

26. וּמִחֶלְבֶּתָם, and of their fat: י, No. 3; ח, No. 4; חֶלְבֶּתָם, plur. constr. of חֶלֶב (*Parad. VI, b, § 93, Expt. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; ב hardened (irregularly), compare *Parad. VI, α, plur. grave suff.*, and § 21, 2, α; but softened (ב), in some editions of the Heb. Bible.

27. בְּהִבְרָאָם, when they are (were or shall be) created, lit. in their being created: ב; הִבְרָאָה, *Niph. Inf. constr. of בָּרָא* *Parad. O*; with *suff. (nominal, § 61, 1)*, הִבְרָאָם, ח, *Sect. V, Rule vi*.

28. בְּהִיְהִיָּם, when they are (were or shall be), lit. in their being: ב; הִיְהִיָּה, *Kal Inf. constr. from הָיָה*, a verb *Pe guttural* and *Lamedh He* (§ 41, Rem.); *Parad. D* must, therefore, be consulted for the initial half-syllable, and *Parad. P* for the final syllable, and so in all cases, when a verb belongs to more than one class; with the prefix ב, בְּהִיְהִיָּם § 63, Rem. 5; *nominal suff.* § 61, 2.

29. וַיִּהְיֶה, and then he slew him: יָהִיג, *Kal Impf. from הָיָה*, *Parad. D*; יֵ, *Far. consecutive of the Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* וַיִּהְיֶה, the final tone-long ו is shortened to a half-vowel (*Sect. V, Rule vi*, p. 16), hence וַיִּהְיֶה, and then וַיִּהְיֶה, § 28, 3; י (not י), § 21, 2, α.

30. וְאֵלֶיךָ, and unto thee; conj.; prep., originally a noun (of space) § 101, 1, in the plur. implying extension, § 103, 3 and § 108, 2, α; hence with a *suff.* to a plur. noun; see p. 190, 4th line, and comp. the inflection of *Parad. II*. It is originally a noun, in the accusative of place whither, § 118, 1, α; lit. and to the region of thee = and towards thee, and unto thee.

HEBREW CHRESTOMATHY.



SELECTIONS FOR CHRESTOMATHY.

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THE HISTORY OF THE

The first part of the history of the
 world, from the beginning of
 time to the present, is divided
 into three periods. The first
 period is the period of the
 creation of the world, and the
 second period is the period of
 the fall of man. The third
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NOTES

TO THE

SELECTIONS FOR CHRESTOMATHY.

The student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the *accents*. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and Theile's editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

1.

GENERAL ACCOUNT OF THE CREATION.

Genosis, ch. i.—ii. 3.

V. 1. מְאֹדָּה; 2, 1102, 2; מְאֹדָּה, 186, *Rem.* 6; *position* in the sentence, 1145, 1, d.

The little circle on 2 (117) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum maxorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for 2 in *Hahn's* ed. (in *Theile's*, for 22, and the word there referred to).

אֶתְּ, Parad. O; *sing.* with *plur.* subject, †146, 2; *position* before the subject, †145, 1, *d.* — אֶתְּ, from אֶתְּ, Parad. I; *Pattuch furtive*, †22, 2, *b*; *o* defectively written in the plural †18, 4; use of the *plur.*, †108, 2, *b.* — אֶתְּ, *sign of the definite accus.*; orig. form and meaning, †117, 2, and Note. — הַשָּׁמַיִם; †88, 1, *Rem.* 2; *article*, †35, 1st ¶, †109, 3d ¶. — הָאָרֶץ, *art.* †35, 1; אֶתְּ (monosyll. root, אֶתְּ), Parad. VI, *a*, with *Expl* 6, and (for — under אֶתְּ) *Rem.* 1, fifth line. *Sillug* (not *Methegh*), †15, *Rem.* 4, Note *. *Soph-pasuk*, †15, A, 1, 1.

This verse is divided by the accents (†15, spec. No. 3), as follows: a double hyphen indicating the connection of words by a conjunctive and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created-God—the-heavens, and-the-earth.* More literally: *In-principio, creavit-Deus — ipsum-celum, ipsum-terram.* In this manner, every adverbial limitation of time, place, or other circumstance, the action and its subject, and the object of the action, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a rhetorical use; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. אֶתְּ, Parad. P; *Methegh*, †16, 2, *a.* — אֶתְּ and אֶתְּ are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter); comp. †21, 1, *b*, p. 151, V, 11, and p. 171, *Rem.* 6. Use of the substantive as *predicate* in place of an adjective, †106, *Rem.* 1, 2d ¶; omission of the *copula*, †144; the *first* accent marks the *tone-syllable*; אֶתְּ, †104, 2, *d.* — אֶתְּ (†8, 2, 2d ¶), Parad. VI, *c.* — אֶתְּ, †101, 1, *a*, †151, 3, *b*; *Maqqeph*, †16, 1. — אֶתְּ (lex. אֶתְּ), Parad. IX; *plur.* †87, 5, *Rem.* 2, and †108, 2, *a.* — אֶתְּ, Parad. I; *o* softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — אֶתְּ (†22, 2, *b*), Parad. I. — אֶתְּ, from אֶתְּ, Parad. D and E, *Piel Part.* (— in a sharpened syll. †22, 1, †64, 3); with *fem.* ending, †80, 2, *b*, and †94, 2, *b*; *syntax*, †134, 2, *c.* — אֶתְּ, †88, 1, *Rem.* 1; *Qamets in pause*, †29, 4, *a.*

V. 3. אֶתְּ, Parad. I; אֶתְּ, †49, 1 and 2, †129, 1; אֶתְּ for אֶתְּ (viz. *obscure* — for the clear —, when the syllable loses the accent), comp. †27, 1, with *Rem.* 2, and †68, 1, *extr.*; *sing.* with *plur.* subject, as in ver. 1 (1 and 2); *position*, †145, 1, *a.*

conj. accent *Merka* (§ 15, *table*, 21) connecting the verb with its subject. — וְיָרֵא, from יָרָא (Parad. P), *Kat Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, c); used as a *Jussive*, § 128, 2, *comp.* § 127, 3, c. — וְיָרֵא; the same, with *Vav consecutive*, § 128, 2, d; omission of *doubling point* in י, § 20, 3, c, *Rem.*; *Methegh*, § 16, 2, a.

V. 4. וְיָרָא; from יָרָא (Parads. D, E, and P). *Kat Impf. apoc.* § 75, *Remarks*, 3, c; *conj.* accent *Darga* (No. 26), connecting verb and subject. — יָרָא as in verse 1 (4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); *comp. table* of vowel-signs, p. 24, 3d class, c. — וְיָרָא, art. § 35, 1. — וְיָרָא, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וְיָרָא, from יָרָא, *Hiph. Impf. apoc.* (י shortened to י, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — וְיָרָא... וְיָרָא (י, § 101, 2, b); prop. the *constr. state* of וְיָרָא (Parad. VI, h), in the *accus.* § 118, 3, with a *division*, or *separation*. Lit. and made a division, with a separation of the light (to one side, in time), and with a separation of the darkness (to the other); = divided between the light and the darkness. — וְיָרָא; art., *form* § 35, 2, A, a, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, 1, 2), generally corresponding to a division in the sense: See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. וְאֶל־הָעֶרֶב has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its position, would not do. — וְאֶל־הָעֶרֶב (וְאֶל־הָעֶרֶב); § 35, 1, and *Rem.* 2, § 103, 2, b. — עֶרֶב, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וְאֶל־הָעֶרֶב; י, ל, ה, and וְאֶל־הָעֶרֶב. — וְאֶל־הָעֶרֶב (י, § 101, 2, b), Parad. VI, 4); וְ, obsolete *accusative ending* § 90, 2; ל in *pause*, § 29, 4, a. — וְאֶל־הָעֶרֶב, as in ver. 3. — וְאֶל־הָעֶרֶב and וְאֶל־הָעֶרֶב, Parad. VI, a and c. — וְאֶל־הָעֶרֶב, cardinal for ordinal, lex. 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), a first day (comp. †111, 2, a).

The letter *z* marks a section in the Jewish division of the text. See the *Claris Not. Masoret.*, letter 'c, 3, in *Bahn*, and מִצְחָה in *Theile*.

V. 6. יָדָה, as in ver. 3. — יָדָה (†22, 2, b), of the form No. 5, †84; Parad. III. — יָדָה; יָדָה, and constr. state of יָדָה Parad. VI, g. — הַיָּמִים, †88, 1, Rem. 2; יָדָה, †29, 4, a. — יָדָה; for יָדָה, then יָדָה †128, 1, then יָדָה †24, 1, a; Jussive, †128, 2, and let it be. — מִבְּדִיל, from בָּדַל *Hiph. Part.*, Parad. B; let it be dividing = let it divide. — יָדָה; יָדָה for יָדָה, †102, 2, c, g. — יָדָה... יָדָה, with a separation of waters towards waters, i. e. so that each body of water should be opposite to the other, facing towards it. — See another explanation in the lex., יָדָה, 1, mid.

V. 7. (1) from יָדָה, *Pe guttural*, and *Lamedh He* (see Parad. D for initial, and Parad. P for final syll.), *Kal Impf. apoc.* with *Vav consec.*, †75, Remarks, 3, d. — יָדָה, as in ver. 4. — יָדָה; art., form †35, 1, syntax †109, 3d ¶; the accent (Na 4) is *postpositive* (†15, Rem. 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (†22, 2, b, and Note). — יָדָה; יָדָה; part of, constr. state of the noun יָדָה, †154, 3, c; יָדָה, space beneath, †101, 1, a; יָדָה (יָדָה in foll. word, †102, 2, c), belonging to, †115, 2; which are of (lit. part of) the under-space belonging to = which are beneath. — יָדָה; יָדָה; part of the upper space belonging to = above. — And it became so (a fixed, established thing).

V. 8. יָדָה; יָדָה, †135, 1, and Rem. 2, †102, 2, c. — יָדָה, †98; a second day, †111, 2, a.

V. 9. יָדָה; יָדָה, Parad. P (comp. †72, Remarks, 10), *Niph. Impf.*; for the *Imp. 3 pers.* †127, 3, c; reflexive, †51, 2, a. — יָדָה, †103, 3, †154, 3, d. — יָדָה, of the form No. 14, †84 (comp. †85, IV, 14), Parad. III. — יָדָה; יָדָה (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parad. D, E, P); *Niph. Impf.* for the *Imp. 3 pers.*; passive, †51, 2, d; the full instead of the shortened form, †127, 3, b, extr. — יָדָה; art., and fem. of the adj. יָדָה (†84, 6), like ἡ ἕνη.

V. 10. יָדָה; יָדָה, of the form No. 14, †84 (comp. †85, V, 14), place of collecting, see the verb, ver. 8 (3); constr. state Parad. IX. — יָדָה, Parad. VIII, Expl. 8, 1.

V. 11. **הָרָאָה**, Parad. O, *Hiph. Impf. apoc.* †128, 2. — **עָשָׂה**, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — **פָּרָחַה**, *Hiph. Part.*, *syntax* †128, 1, *Rem.* 1. — **זָרַח**, Parad. VI, *a*, †22, 2, *a*. — **פָּרַח**, Parad. VI, *i*, *syntax* †106, 1. — **עָשָׂה פָּרַח** (*zô-sép-p'-rî*), †20, 2, *a*; **עָשָׂה** (D and P), *Kal Part.* — **לְמַעַן**. — **בָּרָא**, †103, 2, *a*; **בָּרָא**... **אֲשֶׁר** in which, †123, 1. — *Above the earth* (aloft over), in reference to its towering trunk.

V. 12. (1), from **יָרָא**, †76, 2, *d* (*Pe Yodh. first class*, †69, and *Lamedh Aleph*; see Parad. K for the initial, and Parad. O for the final syll.); *Hiph. Impf. apoc.* with *Var cons.* †128, 2, *d*. — **לְמַעַן**, *table*, †91, 1. — **יָרָא**, ver. 4, (1). — V. 13. (*ult.*), †98.

V. 14. (3), ver. 3, (3); *position*, †145, 1, *a*; *number*, †147, *a*. — (1), **נָצַח** (from **נָצַח** to shine, †84, 14, comp. †85, IV, 14, *place of shining*, or of giving light); *defect. written*, †8, 4; *masc. noun with fem. plur. ending*, †87, 4. — **נִצְחָה**, †, *lex.* C. — **נִצְחָה**, see ver. 5. — **נִצְחָה** (*נִצְחָה*), *Kal Perf.* 3 *pl.*, with *Var cons.* of the *Perf.* †49, 1, and †126, 6, *c*. — **נִצְחָה**, †, *lex.* A, 2; **נִצְחָה**, with *fem. plur. ending*, *defect. written* (†8, 4), in both syllables. — **נִצְחָה** (†84, 14, comp. †85, III, 14), Parad. VII; †, †155, *a*, 2d ¶ (*hendiadys*). In the next word (**וְיָרָא**, ver. 5), **וְ** is *explicative* (*ibidem*), and indeed — namely. *And let them be for signs of set periods, even for days and years.* — **נִצְחָה**, plur. of **נִצְחָה**; see †95, Parad. B, *a*, and compare *lex.*

V. 15. (1), as in preced. verse. — *For lights*; †, *lex.* A, 2. — **נִצְחָה**; †, and *Hiph. Inf. constr.* of **נָצַח**, Parad. M.

V. 16. (1), as in ver. 7, (1). — **נִצְחָה**, †97, 1, and *table*; *constr. state*, prop. *twain of*, comp. †91, 3, *Rem.* 2. — *The two lights*; *art.*, see †111, 1. — **הַגְּדֹלִים** (Parad. III), *lit. the great ones*, an expression of the superlative, †119, 2; *position*, †112, 1. — *The greater light, — and the lesser light*; †119, 1, 4th ¶. — *For the ruling of the day*; **נִצְחָה**, *constr. state* of **נִצְחָה** (†95, Parad. B, and *Expl.* 1, 3d ¶), *fem. of the form No. 14*, †84 (comp. †94, 2, *a*). — (*ult.*) Parad. II, *accus.* after **וְיָרָא**.

V. 17. (1), **נָצַח**, *Pe Nun verb*, Parad. II, *Kal Impf.* (†66, 2), with *Var cons.* — **נָצַח**, †103, 1, *Rem.* 1; comp. †121, 4, *Rem. extr.*

V. 18. (1), לֵךְ , לֵךְ , לֵךְ . — (2), לֵךְ , לֵךְ , לֵךְ . — (3), לֵךְ , לֵךְ , לֵךְ . — V. 19. (*ult.*) †98.

V. 20. לֵךְ , †138, 1, *Rem.* 1; comp. lex. לֵךְ , 1. — לֵךְ , lex. 4, and לֵךְ lex. 3, *living animal* (collect. animals), in apposition with לֵךְ . — לֵךְ ; לֵךְ , Parad. M, *Piel Impf.* (†55, *Remarks*, 2). — לֵךְ , ver. 2; לֵךְ , lex. 3, *b*. — V. 21. לֵךְ , of the form No. 7, †84. — לֵךְ (lex. לֵךְ , 3), *art.* †111, 2, *a*. — לֵךְ (לֵךְ , Parad. VIII), followed by the *art.* †111, 3d ¶. — *Disj. accent Pesiq.* table, No. 20. — לֵךְ ; *art.* †109, 2d ¶, 2; *Kal Part.* with *fem.* ending, †94, 2, *b*. — לֵךְ , *accus.*, with which the waters creep, or swarm; comp. references on ver. 20. — לֵךְ , Parad. IV; *syntax* †106, 1, *fowl of wing* — winged fowl.

V. 22. (1), Parad. E, *Piel Impf.* with *Vav consecutive*; with *retracted tone* †29, 3, *a*, and *shortened final vowel* †27, 1; comp. †64, *Rem.* 2, *b*. — (2), see ver. 17. — לֵךְ (לֵךְ , Parad. I), †23, 2; a sort of *Gerund* (*dicendo*, †45, 3), in *saying* = *saying*. — לֵךְ (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by לֵךְ . — לֵךְ ; לֵךְ , Parad. VIII. — לֵךְ (לֵךְ , Parad. P), †75, *Remarks*, 3, *a*; comp. †26, 3, *a*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — לֵךְ (לֵךְ , †95, Parad. A); orig. *fem.* form לֵךְ (†80, 2) with the obsolete *constr.* ending לֵךְ , †90, 3, *b*, and *Rem.*

V. 26. (3), †108, 2, *b*. — (5), לֵךְ , Parad. VI, *a*, לֵךְ . (6), לֵךְ , Parad. I; †84, 16. — לֵךְ ; לֵךְ , Parad. P. — לֵךְ ; לֵךְ , †95, Parad. B, *a*; לֵךְ *soft*, †21, 2, *a*. — V. 27. לֵךְ , see ver. 17, (2). — לֵךְ , Parad. IV.

V. 28. (1), ver. 22. — לֵךְ , †102, 2, *c*, β , and †103, 2, *a*, (*table*). — לֵךְ ; לֵךְ , *Kal Imp.* 2 *plur.* לֵךְ , with *soft*. לֵךְ (*table* †58; *it, fem. for neut.*, comp. †80, 1); לֵךְ for לֵךְ defectively written, †9, 9, *b*, and †8, 4, *Rem.* *a*.

V. 29. לֵךְ , †66, *Rem.* 3. — לֵךְ , comp. ver. 28, (5). — לֵךְ ; לֵךְ , *Kal Part.* Parad. F. — לֵךְ , comp. on ver. 11. — לֵךְ (see ver. 11), †29, 4, *a*. — (*ult.*) לֵךְ , lex. A, 2, *mid.* לֵךְ (= δ), *fem.* of לֵךְ (†94, 1. *Exs.* Parad. VI), †95, Parad. C. c, *Expt.* 2.

V. 30. נְשָׁמַת חַיָּה *breath of life*; lex. נְשָׁמָה, 1, and חַיָּה, 3. — נֶחֱדָה, governed by נְשָׁמַת, ver. 29, (4). — נֶחֱדָה, *syntax* §106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, §111, 3d ¶. — V. 31. נִצְרָה, §100, 2, *b.* — (*ult.*), §111, 2, *a.*

CH. II. V. 1. (1); כָּלָה (Parad. P), intrans. *to be complete*; Piél, causative, *to make complete* (§52, 2, *b.*); Pual, passive of Piél (§39, 4, *table*, §52, 1), *to be made complete, to be finished*; here, *Pual Impf.* with *Vav consec.*, ... *thus were finished*. — (*ult.*), Parad. IV (final vowel affected in some of its forms by the quiescence of ס).

V. 2. (1), *Piél Impf.* (יִבְלֶה) *apoc.*, §75, 5, and *Remarks*, 10. — (5), from בָּלָה; for inflection, comp. §95, *Expl.* 1, 3d ¶.

The proper form of the noun is מְלָאכָה (*fem.* of the form No. 14, §83), Parad. B, c, in §55. But the sound of ס is lost to the ear, and its vowel is consequently heard in connection with ל, which it unites in a syllable with itself, §23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. Sect. V, *Rule* vi. — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the *Sept. &c.*), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), לָ, נִצְרָה, a kind of gerundial form, §45, 3. — נִצְרָה . . . נִצְרָה *created in making*, i. e. made by creation; the first verb qualifying the second, §142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE
FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN
WHICH THEY WERE PLACED.

Genesis, ch. II. 4-25.

The first three verses of this chapter belong to the general account of creation given in ch. I. and should have been included in it.

V. 4. (1), §34, *table*; plur. to correspond with the noun. — 2), of the form No. 27, §84, comp. §85, III, 27; lex. 2. — (5),

ז, אֲרָצָה, *Niph. Inf. constr.* with suff. זִי, †45, 1; shortening of the final, *prosodially long vowel*, *Sect. V, Rule VI*; in *their being created* — when they were created (†132, Nos. 2 and 3). The circle on ז (†17) refers to the note in the margin (*He parvum*). — *Lit. in the day of Jehovah God's making earth and heaven.* The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see †133, Nos. 2 and 3.

V. 5. כֹּחַ is followed by a verb with a *negation* (contained in טֹרַח); *any plant of the field was not yet in the earth* = there was yet no plant of the field in the earth. See †152, 1, 2d ¶. *Plant of the field* = field-plant, viz. wild plants; lex. טֹרַח, 1, *extr.* — טֹרַח, *Parad. IX.* — טֹרַח (*not yet*, lex. 2), with the *Impf.* †127, 4, a, and Note 1. — טֹרַח (Hiph. Perf.); *position*, †145, 1, d. — טֹרַח, lex. 2, and Note at the end. — טֹרַח *for tilling*, †45, 3. — (*ult.*), †95, *Parad. B, c.*

V. 6. The *Impf.* יִצְלָה (צָלָה, *Parads. D and P*), expresses the *continued ascent* of vapors, from time to time (†127, 4, b); on the contrary, the *watering* of the ground (as a single act, completed at once), is expressed by the *Perfect tense*, . . . and it watered, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from צָרַח of the *second class* of verbs *Pe Yodh*, *Parad. I.*, see †69, 2d ¶; lex. (both under one root) No. 2. The *proper tone* of the word (on the *penultimate*, †29, 3, a), is not marked here by the written accent (the *conj. little Telisha*, No. 28); see †15, *Remarks*, 2. *Final syll.* as in ver. 3, (1). — צָרַח, *art.* †109, 2. — צָרַח, *of dust*, *accus. of material*, †139, 2, 2d ¶. — צָרַח, from צָרַח, *Parad. H.* — צָרַח; ז, צָרַח (contr. of צָרַח, †19, 2, a, and 2d ¶, †93, *Expl. 8, 2*), *Dual* with *suff.* †91, 2; *into his nostrils*, lex. צָרַח (II). — צָרַח; here in the orig. *fem. form* (†80, 2, 2d ¶) for the *constr. state* (†89, 2, b); *Parad. A*, p. 175, the first syllable being *unchangeable* by *position*, †25, 3, and Note. — צָרַח, *Parad. VIII*, †93, *Expl. 8, 1*; *plur.* †108, 2, a; *breath of life* = life-breath. — (*ult.*), see lex. צָרַח, 4, and צָרַח, 3.

V. 8. (1), צָרַח, *Parads. H and F.* — צָרַח, *Parad. VIII, Expl. 8, 1.* — צָרַח, צָרַח, †154, 3, c; *lit. part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיֵּשֶׁב; שָׁם and שָׁמָּה, *Kal Impf.* †73, 2, mid. — Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), *Hiph. Impf. apoc.* (†65, 1, last ¶), with *Vav cons.* †128, 2, *d.* — נִשְׁכַּח, *Niph. Part.*, †134, 1, at the end. — מִצְרַיִם, †84, 14, Parad. IX. — מִצְרַיִם, *ibid.* Parad. II. — וַיֵּשֶׁב; lex. שָׁ (Parad. VIII), B, subst. plur., †108, 2, *a*; art. †111, 1. — מִצְרַיִם, ver. 6, (5). — מִצְרַיִם (מִצְרַיִם), Parad. K and F', *Kal Inf.* with fem. ending, †69, 1, 4th ¶, and 3, *Rem.* 1; used as a verbal noun (†83, 1 and 2), †85, III, 10), and as such governing the case of its verb (here the *accus.*), †133, 1, 2d ¶. — (ult.), †, †104, 2, *d*; מִצְרַיִם, †29, 4, *a*.

V. 10. (1), Parad. IV. — (2), מִצְרַיִם, *Kal Part.*, syntax †134, 2, *c.* — (4), מִצְרַיִם, Parad. P, *Hiph. Inf.* with †; comp. †53, 3, *Rem.* 7. — וַיֵּשֶׁב; †, מִצְרַיִם, †150, 1, and 2d ¶. — מִצְרַיִם, *Niph. Impf.* This is analogous to the case given in †127, 4, *a*, thenceforth having the same influence on the use of the tense, whether referring to space or time. — מִצְרַיִם, †126, 6, *a*. — (ult.), lex. מִצְרַיִם (1), prop. מִצְרַיִם, Parad. VI, *c*; hence, plur. מִצְרַיִם, Expt. 6, *Rem.* 3, 2d ¶, and then מִצְרַיִם †23, 2, of Parad. I. For the form and gender of the numeral, see †97, 1.

V. 11. (1), Parad. VII. — (2), ver. 5, (ult.) — (3), †84, 15. — (5), מִצְרַיִם, Parad. G, *Kal Part.* with art.; syntax †110, 3, *Rem.* That traverses, lex. 2. — All the land of Havilah; art. with the gen. †111, 1; מִצְרַיִם followed by the art. †111, 3d ¶. — מִצְרַיִם... מִצְרַיִם, †123, 1. — (ult.), art. †109, *Rem.* b.

V. 12. (1), †, †10, 2, *Rem.* b. — מִצְרַיִם, †32, *Remarks*, No. 6, 2d ¶, and No. 8; art. †111, 2. — מִצְרַיִם, proper place of adj. as predicate, †145, 1, *b*. — (ult.), art. †111, 1, †109, 3, *Rem.* b. — V. 13. (4), comp. ver. 11, (3). — (ult.), see art. מִצְרַיִם (by Dr. Robinson) in the lex. — V. 14, מִצְרַיִם, †95, Parad. A, first syll. unchangeable by position, †25, 3; *accus. of place*, †118, 1, *b*. — (last clause), order of words, †145, 2.

V. 15. (1), †66, *Rem.* 2. — מִצְרַיִם; מִצְרַיִם, Parad. M, *Hiph. Impf.* (מִצְרַיִם), †72, *Remarks*, 9; long *i* retained with suff., †60, *Rem.* 5; future Patach falls away, †22, 2, *b*, 3d ¶; defect. written; with *Vav consec.* and suff. — (penult. & ult.), *Kal Inf.* מִצְרַיִם (Parad. D), and מִצְרַיִם, with suff. †61, 1, and prefix †; softened, †21, 2, *Exc.* a.

V. 16. (1), *אָכַל* (Parad. P, and § 72, *Remarks*, 10), *Piel Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, *א* without *Dagh.* § 20, 3, *b.* — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I; use of *Inf. absol.* § 131, 3, *a*; of *Impf.* § 127, 3, *d*; thou mayest with eating eat — thou mayest freely eat.

V. 17. (1), *אָכַל*, *אָכַל*, *אָכַל*. — For full words, comp. ver. 9. — *אָכַל* (with final *a*), used *jussively*, § 128, 2, *b*; but comp. § 68, *אָכַל*, *extr.* — *אָכַל*, § 103, 2, and *table*, *c*, 3d pers. *m.* — *אָכַל* (*khol*, § 27, 1; *Sect. V, Rule iv*), *Kal Impf.* with *suff.*, § 61, 1, *Rem.* 2; in the day of thy eating thereof. — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of *אָכַל*, Parad. M; ye shall with dying die = shall surely die (as in ver. 16).

V. 18. *אָכַל*, § 132, 1; its *subject*, § 133, 2. — *אָכַל*, noun of Parad. VIII, with *suff.*, and *אָכַל*, § 154, 3, *e*, 2d ¶; in his separation = alone, § 100, 2, *a*. — *אָכַל*, § 20, 2, *a*. — *אָכַל*, Parad. VI, *b.* — (*ult.*), *אָכַל*, *אָכַל* (lex. B, I), *i*.

V. 19. (1), see ver. 7, (1); here, *defect.* written. — *אָכַל*; *אָכַל* (Parads. M & O, § 76, 2, *f*), *Hiph. Impf. apoc.*; he caused to come = he brought. — *אָכַל* (*אָכַל*), for *seeing* = in order to see, § 45, 3. — *אָכַל*, pronounced as one word, *māy-yik-rā-lō'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (*אָכַל*), § 37, 1, *a*, comp. § 27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name; expressing the purpose of God, in bringing them to him. Should call, § 127, 3, *d*; call to, § 140, *b*, = to name, comp. *i*, 5; *אָכַל* in apposition with *אָכַל* (in *אָכַל*).

V. 20. (3), Parad. VII; *pl. ending*, § 87, 4. — *אָכַל*, § 137, 3.

V. 21. (1), *אָכַל*, *Hiph. Impf.* — (4), *fem.* of form No. 27, § 84; Parad. A, p. 175. — *אָכַל*, Parad. K; *Impf. A.* and initial *Yodh* retained, § 69, 1, bottom of p. 123; *Qamets* in pause, § 29, 4, *a*. — *אָכַל*, ver. 15, (1). — *אָכַל*, Parad. IV, *Expl.* 4, 2d ¶, and *Rem.*; double indication of the plur., § 91, 3. — (*ult.*), *אָכַל*, ver. 7, (9); with *verbal suff.* (*accus.*), § 103, 1, *Rem.* 3.

V. 22. (1), *אָכַל*, § 75, *Remarks*, 3, *a*. — *אָכַל*; *אָכַל*, lex. A, 2; § 96, *אָכַל*. — *אָכַל* (ver. 19), *Hiph. Impf.* full form with

suff. (§150, *Rem.* 5); verbal *suff.* §58, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*; §59, 2; hence the shortening of *pre-tonic* Qamets; נב defect. written.

V. 23. (3), §34. — (4), נב, Parad. VI, *d*, lex. 3, *a*; *art.* §109, 2d ¶. — נב, Parad. VI, *a*. — נב, Parad. IV. * נב (Niph. Impf.); *masc.* with *fem.* subject, §147, *a*; *to this one, shall be called woman* — *this shall be named woman.* — נב, §96, נב, — (*penult.*), נב, *Paul*; נב, with *Chateph Qamets*, §10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, נב, with *Dagh.*). — (*ult.*), with *euphonic Dagh.*, §20, 2, *a*.

V. 24. (1 & 2), lex. נב, near the end. — (3), נב (Parad. D), §27, 1. — נב, §96, נב (נב with *suff.*, §91, 1, *table*, *Rem.* *a*). — נב; נב, Parad. VIII. — נב (a verb middle *A* & *E*, §43, 1, with *Impf.* *A*, §47, *Rem.* 2); §126, 6, *a*. — נב; §96, נב, §95, *Expl.* 3, *Rem.* — (*penult.*), ver. 23, (7); נב, lex. *A*, 2.

V. 25. (2), §97, *Rem.* 2, at the end. — (3), lex. נב, Parad. VIII; נ shortened to נ, §27, *Remarks*, 1; the *asterisk* (§17) refers to the marginal note, "*Daghesh after Shureq*;" for נ in a *sharpened* syllable (§26, 6), see §27, *Remarks*, 1. — (*ult.*), נב, Parad. M (mid. *O*), §72, *Remarks*, 1; unusual, *reflexive* conj. *Hithpoel* (passive, *Hithpael*), §55, 2, and §72, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, §29, 4, *b*, the original — restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, §127, 4, *b*; place of נב, §145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), נב, Parad. IV. *Copula expressed*, §144, 2d ¶. — (3), Parad. III. *Comp. Mat.* x, 16. — (4), נב, §119, 1. — נב; *position*, §145, 1, *a*. — נב; lex. נב (I), and (near the end) נב נב, 1; *uttered* interrogatively (§153, 1), *is it added that* — *is it even so, that*; implying, *is there so grievous a prohibition laid upon you.* — נב with *Impf.* expressing *absolute prohibition*; §127, 3, *c*, *comp.* §152, 1, and 2d ¶. — נב, §111,

3d ¶: *ye shall not eat of any tree* — *ye shall eat of no tree* (§ 152, 1, 2d ¶). The answer (in var. 2), corresponds to the question in this form.

V. 2, (5), see i. 11, (10). — (ult.), ii. 16 (ult.). — V. 3, (4), i. 6, (5). — *לֹא*, ii. 17. — *לֹא* (2d); with *prep.* § 140. — *לֹא*, lex. *לֹא* (II), 1; § 152, 1, at the end. — (ult.), ii. 17 (ult.); with *original plur. ending* (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *prætonic Qamets* (*Remarks*, 4, 2d ¶). — (*last clause*), place of *לֹא*, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5, (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), *לֹא*, *Parad.* D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — *לֹא* *that*, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = *in the day that ye eat*. — *לֹא*; *לֹא*, *Niph. Perf.*, with *Vav consec.* § 126, 6, a, and *Rem.* 1; *לֹא* *then*, before the *apodosis*, § 155, 1, a, 3d ¶. *Lit.* *then are opened*, *for*, will be opened. Order of words, § 145, 1, a. — *לֹא* (1st, *Parad.* VI, 1; *Dual* with *suff.* § 91, 2). — *לֹא* (comp. i. 6, (7)), § 163, *Remarks*, 6 (§ 28, 1). — (*full word*), *לֹא* for *לֹא*, § 23, 2. — *לֹא*, § 135, 2.

V. 6, (1), *לֹא*, § 175, *Remarks*, 3, b. — *לֹא*, of the form No. 14, § 184; *Parad.* II. — *לֹא* (§ 185, V, 27); *Parad.* A, of p. 175. — *לֹא*, § 121, 2; following word, *לֹא* for *לֹא*, § 102, 2, b. — *לֹא* (*Parad.* D), *Niph. Part.*; *hard combination*, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — *לֹא* (*Hiph. Inf.* with *לֹא*); lex. *Hiph.* 1 (or 5, as some translate). And (= *for*) *pleasant was the tree to look upon*, is the remark of the narrator; and *desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — *לֹא*, § 66, *Rem.* 2; (following word), *Parad.* VI, 1. — *לֹא*, *Parad.* H, § 66, 2, a. — *לֹא*, with *herself* (§ 124, 1, b), to share with her. — (ult.), shortened *Impf.* with *Vav consec.*, § 128, 2, d; comp. § 29, 4, e, 3d ¶.

V. 7, (1), *Parad.* F, *Niph. Impf.*, plur. 3, fem. — (6), *לֹא*, *Parad.* VIII; *long-lag a shortened to a*, § 27, *table*, and No. 1, at the end. — *לֹא*, *Kal Impf.* — *לֹא*; *לֹא*, *Parad.* IX, *the leaf*, collectively for *leaves*. — *לֹא*, fem. of the

form פָּנָה , No. 13, †84; Parad. A, p. 175. — (*penult.*), †124, 1, *b*. — (*ult.*), פָּנָה ; *fem.* of the form פָּנָה , No. 13, †84; Parad. A, p. 175.

V. 8. פָּנָה , *Hithp.* †54, *c*. — פָּנָה ; פָּנָה , †154, 3, *e*, 2d ¶; פָּנָה , lex. 1, *c*. At the breeze of the day — at evening. — פָּנָה , *Hithp.* †54, 3, *a*; agreeing with the nearest subject, †148, 2, *mid.* — פָּנָה , lex. פָּנָה (i. 2), F. — (*penult.*), collect. *trees*.

V. 9. (*ult.*), where art thou? lex. פָּנָה , 1; †150, 5, and †154, 1, 4th ¶ (treated as a noun of Parad. VIII); with verbal suff. פָּנָה (p. 107, Rem. 1), †100, 5.

V. 10. (3), emphatic position, †145, 1, *c*. — פָּנָה ; פָּנָה , †49, 2, *a*; פָּנָה , Parad. K & O, †76, 2, *d*; *Kal Impf.* †69, 1, bottom of the page. — Naked (am) I; omission of copula, †144, †121, 1. — (*ult.*), Parad. D & O, *Niph. Impf.* (*reflexive*, †51, 2, *a*), with *Vav consec.*

V. 11. (2), †37, 1. — (3), פָּנָה , Parad. H, *Hiph.* — פָּנָה ; פָּנָה , †154, 2. — פָּנָה , as to which. — פָּנָה , †152, 1, last ¶ but one. — פָּנָה , tone-long *ô* shortened (†27, 1) in a closed syll. when the tone is removed by *Maqqeph*, †16, 1. — (*ult.*), פָּנָה ; — lengthened in pause, †29, 4, *a*.

V. 12. פָּנָה , †66, Rem. 3, and †44, Rem. 4, 4th line. — פָּנָה , †103, Rem. 2. — פָּנָה (ii. 12); emphatic, †137, 3, Rem. 2. — פָּנָה , euphonic *Dagh*. — (*ult.*), Parad. I, *Kal Impf.*, 1st pers. (radical פָּנָה dropped, †68, 2), with *Vav consec.*

V. 13. What is this thou hast done! expression of surprise and displeasure. Why hast thou done this (†126, 1, lex. פָּנָה , 3), is less pertinent, and less suited to the order of the words. — (*penult.*), פָּנָה (Parad. H & O, †76, 2, *a*), *Hiph. Perf.* with suff. †58, 3, *b*; tone, †59, 2.

V. 14. פָּנָה , euph. *Dagh*. — פָּנָה , *Kal Part. pass.*, Parad. G. — פָּנָה , †119, 1. — פָּנָה ; פָּנָה (form No. 3, †84), Parad. III. — פָּנָה ; from פָּנָה (†69, Rem. 8), *Kal Impf.* — פָּנָה , Parad. IV; comp. Mic. vii. 17, 1a. 1x. 25. — (*penult.*), †96, 2. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, †84 (פָּנָה , contr. פָּנָה), Parad. A. — (2), פָּנָה (*Ayin Youth verb*, Parad. N, †73, 1), *Kal*

Impf. 1st pers. — יֵצֵן... בֵּין *between*; see the origin of this usage, i. 4. — יִשְׁפַּק; שָׁק, Parad. M, *Kal Impf.* with *suff.* (pretonic vowel shortened, Sect. V, Rule 11); *second accus.* (on the head), †139, last ¶. — (penult.), with strengthened *suff.* (demonstrative Nun), †58, 4. — (ult.), Parad. IV, Expt. 4, 2d ¶. — For the letter ס in the open space, see the *Clariss*, ס, 3, b, in *Theile*, and ס, - 3, β, in *Hahn*.

V. 16. הִרְבָּה (רִבָּה, Parad. P and D), *Hiph. Inf. absol.*; see †75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive use* in †131, 3; *I will with multiplying multiply* — *I will greatly multiply*. — צָבַר, of the form No. 15, †83; Parad. III. — צָרָה (comp. †83, 15); Parad. I. — *Thy pain and thy conception* (*hendiadys*, †155, 1, a, 2d ¶) — *thy pains of conception*, i. e. consequent upon it. — צָבַב, Parad. VI, a; lex. 3. — צָרָה; צָרָה, Parad. K, †69, i. — צָרָה, †96, 10. — תִּשְׁקָה (†85, IV, 27), Parad. A; *desire* (or, *resort*), indicating dependence. — (penult.), שָׁל, *skāl*, without the tone, †16, 1, †27, 1. — (ult.), †103, 2, *table*, a; 2, †140.

V. 17. אֶחָדָה, *fem.* (see *masc.* in ver. 14), †94, I, III; *position*, †145, 1, b. — בְּעִבְרָה (בְּ for ב, †29, 4, b, *extr.*), see lex. צָבַר, A, 2. Another solution: צָבַר the act of *passing* or of *being passed* (from one to another); with ב *pretis* (lex. 2, B, 3), צָבַר *for the exchange of* — in exchange for; then, more generally, *on account of*. — תִּשְׁקָה; *suff.* †58, 4; *prosodically long* vowel shortened, Sect. V, Rule vi; 2, comp. p. 34, at the top, b.

V. 18. צָרָה, a *Pilpel* form, †85, II, at the end. — קָה (in *pause*), †103, 2, *table*, a), 2, m; *dative* of the one affected.

V. 19. (1), צָרָה, Parad. A; of the form No. 10, †85, III. (See lex.; *Fürst* (concordance), of the form No. 2, †85, IV; but partially retracted in his *hebr. u. chald. Handwörterbuch*.) — (2), see ii. 7, (10). — (3), with retracted tone (as shown by the accent), †29, 3, b. — קָה, p. 170, last ¶. — שָׁקָה, Parad. M: †132, 1. — צָרָה; see lex. צָרָה (1), A, (*whence thou wast taken*, †123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (ult.), lex. A, 1.

V. 21. (1), see i. 7, (1). — קָה (kath); lex. קָה, nearly as Parad. D, b; see the forms in the lex. The *plur. constr.*

takes in the first syllable a shortening of the radical vowel sound; comp. § 61, 1. — (ult.), **עָבַד**, *Hiph. Impf.* with *Vav consec.*, and *suff.* **עָבַדְתָּ**, § 58, 1, *table*.

V. 22. (4), lex. **יָדָע** (II). — **יָדָע**, ver. 3, (*penult.*). — **יָדָע** : **יָדָע**, *Parad. G.* *Kal Perf.* with *Vav consec.*, as also the two preceding verbs. — (ult.), *Parad. II.*

Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), **יָדָע**, *Piel Impf.*, with *Vav consec.* and *suff.*; prop. **יָדָעְתָּ** (§ 65, 1, c), *tone-long* vowel shortened before *suff.*, *Sect. V.* *Rule vi*; on the contrary, *Kal Impf.* **יָדָעְתָּ** (short *—*), with *suff.* **יָדָעְתָּ**, *Rule i*; *?*, therefore, analogous to the case in § 129, 2, *Rem. a.* — (ult.), see ii. 10; with the sign of relation, § 123, 1.

V. 24. (1), *Parad. E.* *Piel*; *?*, § 22, 1, and 5, a. — **מִפְּנֵי**, *at the east of* (or simply, *before*); lex. **מִפְּנֵי**, 2 *init.*; lit. *part of the east* = on the east; *?* of, § 115, 2. — **קִיבֹץ**, *Parad. I.* — **קִיבֹץ**, § 106, *Rem. 1*; *the glittering sword*, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — **וְהָיָה**, *to turn*; *Hithp. Part.* (with *fem.* ending, § 94, 2, b), *reflexive*, § 54, 3; art. § 109, 2d ¶, 2. — *Way to the tree*, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. **וְהָיָה**; **וְהָיָה**, § 75, 3, d. — **וְהָיָה**, iii. 16, (9). — **וְהָיָה**, *Parad. P.* — **וְהָיָה**, lex. 1. — **וְהָיָה**, *prep.*, with, lex. **וְהָיָה** (II), 2.

V. 2. (1), **וְהָיָה**, *Parad. K.* *Hiph. Impf. apoc.*; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. — (2), **וְהָיָה**, § 69, 1, *Inf.*; with *?*, § 162, 2, *Rems. c.*, &c. — **וְהָיָה**, § 96, —

יָצָא, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* †135, 2. — יָצָא, †108, 1. — V 3. יָצָא; lex. יָצָא, d, c, and יָצָא (†85, II, 2, Parad. VIII), 2. — *Days — some days*, †124, *Rem.* 5. — (*penult.*), Parad. A. — (*ult.*), †102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare †145, 1.

V. 4. יָצָא; lex. יָצָא, 1, b. — *And of their fat*; יָצָא for יָצָא, *suff.* to a *plur.* noun defectively written, †91, 2, *Rem.* 1. The *suff.* refers to יָצָא; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (יָצָא), but improperly. — יָצָא, *Kal Impf.*

V. 5. יָצָא, lex. יָצָא, 1, b; †75, *Remarks*, 3, d; *syntax* †137, 2. — (*penult.*), יָצָא. — (*ult.*), i. 2, (7); *is hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (†21, 1, and *Sect.* III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flesh* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (*ver.* 7) with an *elevated cheerful aspect*.

V. 6. יָצָא, †102, 2, d. — (*ult.*), *is softened* by the preceding vowel-sound, †21, 1, at the end.

V. 7. (1), *nonne? is there not?* יָצָא, iii. II, (8). — (3), יָצָא, Parad. L, *Hiph. Impf.*; *syntax* †127, 2. — (4), יָצָא (†76, 2, a), *Kal Inf.*, for יָצָא (*comp.* †74, *Rem.* 3, and †94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. — יָצָא (יָצָא, יָצָא); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (†146, 1st ¶); in the latter, it is used substantively, in apposition with it (†147, *Rem.* 2; lex. יָצָא, a. — יָצָא (accents, i. 2, (3)), †103, 3; (*coll. word*), Parad. A; *masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (†137, 3, *Rem.* 2) *shalt rule over him*. This is said, either imperatively (†127, 3, c), = *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), and Cain said (it), = told (it); omission of the object, †121, 6, *Rem.* 2. — (7), *Sect.* VI, No. 27. — עָנָה, †72, *Remarks*, 4. — לָא, lex. לָא (III), A, 3. — (ult.), and slew him; *Sect.* VI, No. 29.

V. 9. אָ, iii. 9, (ult.); here, in the constr. state, the where of thy brother? = where is thy brother? — אָנֹכִי, †126, 3. — (ult.), †29, 4, c.

V. 10. נָא, †37, 1, c. — נָא (Parad. II); see lex. plur. 1. — V. 11. נָא, †143. — נָא; †96, נָא. — נָאָה; נָאָה (see ii. 15, (1), *Kal Inf.*, with נָא, †102, 2, c, α. — (ult.); a new penultimate syllable for the sake of the cadence, †29, 4, b.

V. 12. נָא, lex. 4. — (6), comp. ver. 2, (1). — נָא; נָא, †66, 1, and *Rem.* 3. — נָאָה; נָא, Parad. I, lex. 1, c. — נָא and נָא, *Kal Parts.* of נָא (lex. 2), and נָא (lex. 2), comp. i. 2, (3 & 4).

V. 13. (penult.), נָא, †8, 2, 3d α. — (ult.), נָא (†119, 1), נָאָה, *Kal Inf.* (full form, †66, *Rem.* 1), of נָאָה, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But נָא may be understood as in lex. c, and נָאָה as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), 2, comp. iii. 24, (1). — (3), see on i. 17, (2). — נָאָה, †109, 2d α. — נָאָה, i. 7. — נָאָה, †126, 6; *tone.* †49, 3, *Rem.* 6. — נָאָה, comp. †126, *Rem.* 2. — (penult.), *Kal Part.*, Parad. VII; †135, 2. — (ult.), comp. *Section* VI, No. 29.

V. 15. (4), lex. נָא (1), 'with Preps., c'. — נָאָה, †97, 3, *Rem.* 1. — נָאָה; נָאָה, *Hiph. Impf.* †53, 3, *Rem.* 9), shall be punished; or (impersonally, †137, 2), it shall be avenged, the preceding *Part.* construed absolutely, †145, 2, *Rem.* — נָאָה, see on ii. 8, (7). — נָאָה, see on iii. 11. — נָאָה; נָאָה, *Pe Nun*, and *Lamedh He* (trace the peculiarities of each class, in Parad. II and P); *Hiph. Inf.* For its subject and object, see †133, 3, and *Rem.* — (ult.), ver. 14 (penult.).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble form*, †69, 1) — (3), lex. רָאָה, *with Preps.*, E¹; — (*penult.*), *on the east of* = eastward of, †118, 1, b.

V. 17. (5), ver. 1, (6). — רָאָה, *Parad. P, Kal Part.*; with רָאָה, as a periphrasis for the *finite verb*, †134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), †96, 12.

V. 18. (1), *Niph. Impf.* †69, 2; *passive*, †51, 2, d; with the *accus. of the object*, †143, 1, a.

V. 19. רָאָה, *Gram.* p. 179, Note *. — רָאָה, †96, רָאָה. — (*penult.*), *fem. ordinal*, †98.

V. 20. רָאָה, †96, רָאָה; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. רָאָה, 3, mid.; see also †138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. רָאָה, see on ii. 12, (3). רָאָה, †96, רָאָה, †139, 2, 2d ¶.

V. 23. רָאָה, †46, *Rem.* 3. — רָאָה, †38, 2, c, and †53, 2, 3d ¶; radical 2 expressed by doubling that of the *suffixormative*, †20, 1, a. — רָאָה, *Parad. C.*, b. — רָאָה; רָאָה, †121, 5; *for my wound*, i. e. a wound inflicted on me. — (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. — *Should Cain be avenged*, †127, 5. — (*penult.*), †97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form of composition*. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. רָאָה, †100, 2, b. — רָאָה, see on iii. 15, (2). — רָאָה, relative pronoun, giving a relative sense to the following *suff.* (†123, 1); see lex. רָאָה (I), A, mid. But if we take this clause as the explanation of the *narrator*, the *signif. for* is appropriate.

V. 26. (*first clause*), †121, 3, *extr.* — רָאָה, *Parad. G, Hophal*, impersonally (†137, 2), *it was begun, captum est*, = men began. This case is distinguished, by the nature of the act, from the one in †127, 3, a. — רָאָה, lex. רָאָה (I), 2, g, d.

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, chs. vi.-viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v); and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — לָרֶבֶב; רָבַב, *Kal Inf.*; †142, 2. — בְּנוֹתָם; †96, בָּנָה.

V. 2. (1), וְ that; †129, 2, Note *. — *Sons of God*; his worshippers, lex. בָּנָה, 9, c (not *angels*, letter a; an opinion based on a false theory of the passage). The descendants of *Seth* are meant; among whom, as a people, the worship of the true God had thus far been maintained. — *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — טָמְאוּ; lex. טָמַא, 1, a, α; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — וַיִּקְחוּ, ii. 15, (1); פָּ, †20, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth*; which is the most natural, though not the necessary, meaning of the words.

V. 3. וַיִּשְׁפֹּט (comp. †72, *Remarks*, 2, and 4), from שָׁפַט or שָׁפַט — שָׁפַט, †73, 2. See lex. שָׁפַט, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — וַיִּשְׁפֹּט, lex. 4, the last two offices there ascribed to it. — וַיִּשְׁפֹּט, for *their transgressing*; אָ, lex. B, 5, b; שָׁפַט (lex. 2), Paral. G, *Kal Inf.* †67, *Remarks*, 3; suff. שָׁפַט. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. — וַיִּשְׁפֹּט; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. — קל"ב , †126, 1. — *A hundred and twenty years*, this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. קָטָן , at the end; the literal meaning is given in the ancient Gr. version of *Aquila* (*οἱ ἐπιτίκτορες*), and the sense in that of *Symmachus* (*οἱ βαιοὶ*), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also †109, 2. — וְאַחֲרָיו , †122, 1. — וְעַתָּה and also, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. וְאַחֲרָיו , *Plur.*, 4, and וְאַחֲרָיו , B, 1. — וְיָלְדוּם , †76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; $\text{וְ$ before the *apodosis*, †155, a, 3d ¶. — וְהָיוּ , †122, 1, 2d ¶; (*ult.*), †111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. שֵׁם , 2, a, mid.); the predicate here requires the art., as a particular and well known class of men are designated.

V. 7. *From—to*, lex. מִן , 3, a.

V. 8. (*penult.*), וְעַתָּה , Parad. VI, h.

Here begins one of the greater sections in the Jewish division of the text, marked by the triple ז (see *Clariss Not. Masoret.*, letter ז , 3, in *Hahn*, and זֶרַח in *Theile*), and followed by the number two (2 ב), being the second in order; the third begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), adj., as an *epithet*, placed *after* the subst. (†112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he*. — וְעַתָּה , lex. זֶרַח (II), 2. — וְעַתָּה , *Hithp.* 2. — V. 10. (3), †97, 1, †120, 1, b.

V. 11. (3), lex. וְעַתָּה , “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *accus.* after the Pass. of a verb governing two (†143, 1, †139, 2). — V. 12. (6), for the new, *penultimate* syllable, see †29, 4, b; comp. ii. 25, (*ult.*). — וְעַתָּה ; וְעַתָּה , Parad. VI, a.

V. 13. וְעַתָּה , ver. 4, (10). — *Before me*; see ver. 11, (3), — here as in b, 1st ¶, at the end. — *Is full of*, with the *accus.*, †138, 3, b. — וְעַתָּה , lex. F, 2. — וְעַתָּה , †98, 5. — *About to destroy*, †134, 1.

V. 14. (4), וְעַתָּה , †108, 4, *Rem.* 1, and lex. 2, *Plur.* — וְעַתָּה ; for the construction, see וְעַתָּה , 2, a, *extr.* (†139, 2); but also, †118, 3, *with cells* shall thou make the ark. — וְעַתָּה ; lex. וְעַתָּה , 7. — (*penult.*), וְעַתָּה , 2, c. — (*ult.*), †109, 3, *Rem.* b.

V. 15. *שָׁלֹשׁ*, †118, 3; *three hundreds, by the cubit*; i. e. with the cubit as the unit of measure. — *וּבְכֹחָהּ* (וְכֹחָהּ).

V. 16. (1, 5, & 6), see lex. *בָּנָה*. — (6), ii. 2, (1); †58, 4. — *וּבְכֹחָהּ*; lex. *כֹּחַ* (II), 4. — *וּבְכֹחָהּ* (שָׁ, †93, *Expl.* 8, last ¶, †27, *Rem.* 3). — *וּבְכֹחָהּ* and the two foll. words; †86, 5, †93, *Expl.* 8, 3, *syntax* †118, 3; with *lower, second, and third (stories) shalt thou make it* (or, with a different construction, †139, 2).

V. 17. (1), †145, 2, contrasted with ver. 21, (1). — (2), *וְכֹחָהּ*, †100, 5, †75, *Remarks*, 19, †20, 3, *b*; lex. 2d ¶, mid. — *וְכֹחָהּ*, the *adverbial accus.*, †118, 3, at the end. — *וְכֹחָהּ*; see on i. 7 and 9. — (*ult.*), †72, *Remarks*, 10.

V. 18. (1); *tone*, †49, 3; *comp.* †126, 6, *Rem.* 1. — *וְכֹחָהּ*, †103, 1, *Rem.* 1.

V. 19. (2); *art.* with *וְ*, *comp.* †35, 2, A, a. The asterisk refers to the marginal note ('the *He* with *Qametz*'); *Clavis*, letter *ח*, 1 and 2. — *וְכֹחָהּ* followed by *art.* †111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — *וְכֹחָהּ*; *Parad.* P; *ל*, †45, 3.

V. 20. (1); *וְכֹחָהּ*, †102, 1, *Rem.* b; *ח*, †35, 2, B, a. — V. 21. (1), contrasted with ver. 17, (1). — (2), †66, *Rem.* 2. — *וְכֹחָהּ*, †127, 3, d. — *And collect*, †126, 6, c. — (*ult.*); *ל*, lex. A, 2. — V. 22. *And Noah did (it)*; †121, 6, *Rem.* 2. — (*second clause*); arrangement of words, †145, 1, a, at the end.

CH. VII. V. 1. *Three*, †145, 1, c, †121, 3, *Rem.* — *Before me*, lex. D, 1. — V. 2. (3), *adj.* with *art.* †111, 2. — *Seven, seven* (= *by sevens*), distributively (†120, 5) for seven of each. — *A male and its mate*, lex. *זָכָר*, 1. — *Which not clean* (is) it = which is not clean, †121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = in seven days; *comp.* lex. *ל*, B, 2, c. — *וְכֹחָהּ* (in the *sing.*), †120, 2. — *וְכֹחָהּ*; *art.* †35, 1, at the end. — *וְכֹחָהּ*, †154, 2. — V. 5. (*penult.*), with *suff.* *וְכֹחָהּ*, †75, *Rem.* 19.

V. 6. *וְכֹחָהּ*, †106, 2, c. — *וְכֹחָהּ*; the object numbered is conceived as the *accusative* (†120, 1, b), *six hundreds by the year* (†118, 3), viz. as the unit of measure. — *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with רַב־מַיִם.

V. 7. (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. מִלְּפָנֶיךָ, F, 1.

V. 8. מִלְּפָנֶיךָ gives a relative sense to the following *suff. pron.*, § 123, 1. — מִלְּפָנֶיךָ, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. שִׁבְעַת יָמִים (197, 1); *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — יָמִים; לְ, § 155, a, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. — *Of the life of Noah*; לְ, § 115, 2, b. — מִלְּפָנֶיךָ; לְ, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. — V. 14. (ult.), *of every wing* (§ 106, 1), i. e. of every species. — V. 15. *In which was the breath of life*; lex. רוּחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they*. — (ult.), lex. 2, mid.

V. 17. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (§ 176, 2, a), מ without *Dagh*. § 120, 3, b. — מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (lex. 1), *Kal Impf. apoc.* with tone retracted by *Var consec.*, § 172, *Remarks*, 4, mid.

V. 19. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ, *Pual Impf.* — מִלְּפָנֶיךָ (מִלְּפָנֶיךָ, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. מִלְּפָנֶיךָ; lex. ב, 2, c.

V. 22. מִלְּפָנֶיךָ gives a relative sense (§ 123, 1) to the *suff.* in מִלְּפָנֶיךָ (see on ii. 7); מִלְּפָנֶיךָ, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. — (penult.), ב, § 102, 2, b; art. § 35, 2, B, b. — (ult.), § 172, *Remarks*, 1.

V. 23. (1), מִלְּפָנֶיךָ, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syntax* § 143, 1, a. — V. 24. (penult.), § 120, 1, *Rem.*

CH. VIII. V. 1. (penult.); מִלְּפָנֶיךָ, *Parad.* G, *Kal Impf.* — V. 3. מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3.

V. 4. (1), מִלְּפָנֶיךָ, *Kal Impf. apoc.*, § 172, *Remarks*, 4, at the end. — V. 5. מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that †), and with the *subst. verb* expressing state or condition, — *were continually decreasing*.

V. 6. *The window*; art., as in Engl. and other languages.

— V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth, with going forth and with returning* (†131, 3, b), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — יָבֵשָׁה (יָבֵשׁ), †69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in ver. 7. — יָקָל; קָלָה, *Kal Perf.*, lex. 3. — V. 9. יִקְרָהֶהָ; with *suff.* הָ, Sect. V, Rule vi.

V. 10. (1), from יָדַל and יָדַל (†73, 2, mid.), *Parad. N, Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — יָסַס, see †78, יָסַס. — V. 11. (4), יָ, †154, 3, e, 2d ¶; lex. B, 2. — מִסֵּה, see †96, מִסֵּה; all the forms are given in the lex.

V. 12. (1), from יָחַל, *Niph. Impf.* (with tone retracted); see †69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, on the first (†98), viz. month. — יָסַס; סִסָּה, *Hiph. Impf. apoc.*, †72, *Remarks*, III, N. B.

V. 17. יָרִיעַ, *Hiph. Imp.*; the points belong to the marginal reading (†17), comp. †70, 2; the pointing of the text would be יָרִיעַ. — יָרִיעַ, *Kal Perf.* with the force of the *Imp.*, †126, 6, e; and let them swarm in the earth, i. e. scatter abroad and occupy it. — And let them be fruitful, and let them multiply on the earth; פָּרָה and רָבָה, in *Kal Perf.* with *Imper.* sense, as before; tone (of the second word), †49, 3.

V. 20. (1), בָּנָה, †75, *Remarks*, 3, a. — (3), *Parad.* VII, *Expt.* 7, a. — (4), †102, last ¶. — נָעַל; נָעָה, *Hiph. Impf. apoc.* — עָלָה; lex. עָלָה, 2.

V. 21. (1), רִיחָה, *Hiph. Impf. apoc.*, †72, *Remarks*, III, N. B. — רִיחָה, noun of *Parad.* 1; art., †111, 1; the sweet fragrance, namely of the sacrifice just mentioned. — שָׁסַח (*script. defect.*, †8, 4, *Rem.* b); see ver. 10. — קָלָה, *Piel Inf.*; comp. †67, 1, at the end. — מִסֵּה; comp. on iii. 17. — נָעַל (ז - ע, p. 29, 9, b), †108, 2, a. — נָעָה, *Parads.* H & P; †142, 2.

V. 22. (1), lex. עִיד, 3; yet all the days of the earth (*accus. of time how long*, †118, 2, b), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and night distinguished from the seasons by a greater pause) — seed-time, and harvest, and cold and heat, and summer and winter, — and day and night, — shall not cease. — פַּרְעֹה, lex. a.

— פַּרְעֹה (old accus. form used as nominative), p. 144, Note*, 3.

— פַּרְעֹה, lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix. 1-21.

V. 1. (1), Fav. consec. †129, 2. — פַּרְעֹה (lex. פַּרְעֹה, 3); accus. local, †90, 2; a (lex. erroneously, פַּרְעֹה; comp. Rödiger, Thes. p. 1408). — אֲשֶׁר, †96, 18; kindred, lex. 2. — And to all the family of his mother's ancestral house, i. e. to which it belonged; see lex. פַּרְעֹה, 11, and פַּרְעֹה, 3.

V. 2. אֲנִי, p. 192, Note, a, †130, 2d *. — פַּרְעֹה, lex. 3. — פַּרְעֹה; פַּ, †100, 4, Rem. 2 (Dagh. omitted, †20, 3, b); אֲנִי — אֲנִי, utrum — an, †153, 2. Comp. †133, 2, at the end. — And remember, †126, 5, c. — (ult.), †29, 4, b, at the end.

V. 3. פַּרְעֹה (†103, 3), lex. פַּ, 2, c. — פַּרְעֹה (†176, 2, b), Kal Impf. apoc.; final vowel lengthened, †20, 3, a; see lex. 3, at the end. — V. 4. (1), פַּרְעֹה. — Seventy, &c., †120, 4, Rem. 2. — House — temple; lex. 4. — פַּרְעֹה, lex. 5, a.

V. 5. פַּרְעֹה (to Ophra) accus. local, †90, 2, a. — פַּרְעֹה (in pause; see †96, פַּרְעֹה); construed as an adjective, †97, 1. — פַּרְעֹה, Niph. Impf. — The youngest, †119, 2. — (ult.), Niph. Perf., reflexive, †51, 2, a.

V. 6. (1), Niph. Impf. — פַּרְעֹה, lex. b. — Made A. king, here with פַּרְעֹה, pleonastically; lex. פַּרְעֹה, Hiph. mid. — אֲנִי, by, lex. 2. The oak, &c., lex. פַּרְעֹה. — V. 7. (1), פַּרְעֹה; †137, 3, b. — אֲנִי, lex. 1, c. — That God may hearken; פַּ, †155, 1, c, †128, 1, c. — V. 8. (1), †131, 3, a. — (penult.), is pointed for the marginal reading; see †46, Rem. 2, and †48, 5. The form in the text is not noted in the grammar; see p. 50, on v. 8.

V. 9. Do I leave — can I be persuaded to leave; פַּרְעֹה (lex. 2, b), Kal Perf. with interrog. פַּ (†100, 4, Rem. 4). The pointing of the verb (פַּ) is irregular. — פַּרְעֹה; lex. (Piel, 2, c), "which as me both God and men do honor," rather: I with whom (i. e.

with whose precious fruit, the oil I yield), *they honor God and men*,—the former in oblations, the latter in acts of consecration by anointing, &c. — **וְעִם־בְּרִי**, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a *relative* sense, = *I with whom*, the nearest expression of it in English. — **עִם**, lex. 1, c.

V. 10. **וְעִם־בְּרִי** (§ 123, 1, *Remarks*, 8. — (penult.), § 46, *Rem.* 2. — *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit. — V. 13. **וְעִם־בְּרִי**, *Piel Part.*, with art. (§ 20, 3, b), § 109, 2d ¶. — V. 14. **וְעִם־בְּרִי** comp. § 47, *Rem.* 1, and letter *b*. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — **וְעִם־בְּרִי**, 1. — **עִם**, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — **עִם**, *Justice*. — (ult.), art. § 109, 3.

V. 16. (1), *and now* = now then. — *And have made king* = in that ye have made king. — *According to the desert* (**וְעִם־בְּרִי**) *of his hands*,—the benefits which his hands have wrought.

V. 17. **וְעִם־בְּרִי**... **עִם־בְּרִי** (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, mid.; lex. **עִם**, B, 3, a, and **עִם־בְּרִי**, *Hiph.* 2d ¶, a. — **עִם־בְּרִי**, *Hiph.* (lex. 3), *Impf. apoc.* — V. 18. *But ye have risen up against, &c.—and have slain, &c.* — *Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the *conditional* clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis. — **וְעִם־בְּרִי**, *and if* = if then.

V. 21. (1), **עִם**, § 72, *Remarks*, 4, § 128, 2, d. — **עִם־בְּרִי**, *accus. local*, § 90, 2, a.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xiv. 2-25.

V. 3. (2), **עִם**, verb *middle E.*, § 72, *Remarks*, 1. — *In Ramah*; art. § 109, 3. — *Even his own city*; **עִם**, § 155, 1, a, 2d ¶, lex. 1, c. — **עִם־בְּרִי** (**עִם**), *Hiph. Perf.* — **עִם־בְּרִי**, lex. **עִם**, 2. — (penult.), **עִם־בְּרִי**. — V. 4. *And encamped*; lex. **עִם־בְּרִי**, 2. — (ult.), art., as before.

V. 5. סָרַח ; סָרַח , p. 123, at the bottom. — V. 6. (3), ב †154, 3, a, 2, mid.; †102, last ¶. — $\text{וְיָזַז$, with *suff.* †75, *Remarks*, 19. — ב , lex. 2, at the end.

V. 7. וְיָזַז , *constr.* state in place of simple apposition, †110, 5. — וְיָזַז , †106, 2, b, lex. וְיָזַז , 4. — *That I may go*, †128, 1, c. — (*penult.*), lex. וְיָזַז , 2, c. — V. 8. וְיָזַז , *accus.* of time when (†118, 2, a); see p. 44, Note *, 3. — וְיָזַז (marg. note. *Vav* is superfluous); the pointing is for וְיָזַז (*qô-s'-mî*), with the final *o* sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in Parad. E. For the form in the text (final vowel retained), comp. the analogous case in †47, *Rem.* 1, c. — וְיָזַז , †123, 2, at the end. — וְיָזַז , †68, 2.

V. 9. The second וְיָזַז is a relative conj. *that* (lex. B, 1). — וְיָזַז , *art.*, †109, 1. — וְיָזַז , †134, 2, a. — וְיָזַז , lex. A, 1, mid. וְיָזַז , †155, 2, f, 2d ¶. — וְיָזַז (וְיָזַז), *Kal Impf.*, with *suff.* †75, *Rem.* 19; the *Dagh.* (וְיָזַז) is *euphonic*, †20, 2, b; marg. note, the וְיָזַז *dagheshed*. — V. 12. (1), †75, *Remarks*, 3, c. — *For thou art Saul*; וְיָזַז , †155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (*Thenius* *in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. וְיָזַז , †127, 3, c. — וְיָזַז , lex. B, 5, "a godlike form." Strictly: *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). — וְיָזַז ; וְיָזַז , *Kal Part.* וְיָזַז , Parad. IX. — וְיָזַז , Parad. VI, f. — וְיָזַז , see lex. 2. — וְיָזַז ; lex. וְיָזַז (II); *with the face earthward*. — (*ult.*), see †75, *Remarks*, 18.

V. 15. וְיָזַז ; וְיָזַז (lex. 2, c), *Perf.* 3d sing., used impersonally. †137, 2. — וְיָזַז ; $\text{וְיָזַז$, †123, 2. — וְיָזַז ; see lex. וְיָזַז , C, וְיָזַז (II), 2, at the end. — וְיָזַז (וְיָזַז), †49, 2, a, *Kal Impf.*, *cohortative* form (with וְיָזַז for וְיָזַז), †48, 3, *Rem.*; *syntax* †128, 1, c. — $\text{וְיָזַז$; with *suff.* †61, 1. — V. 16. וְיָזַז , with *suff.*, *Sect.* V, *Rule* vj. *Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?*

V. 17. וַיֵּשֶׁב , §52, *Rem.* 1, at the end. — וַיֵּשֶׁב , with *suff.* (long-vowel shortened, *Sect. V, Rule vi*). In the words, *hath done to him*, David is naturally implied; but some prefer the reading וַיֵּשֶׁב , for which there is some authority. — V. 18. (1), *because*; see וַיֵּשֶׁב , 1, c, in the lex. after the article וַיֵּשֶׁב . — *His fierce anger*; the *suff.* belongs to the complex idea, §121, 6.

V. 20. (1), §64, 3. — (1 & 3), §142, 3, a. — וַיֵּשֶׁב , lex. 1, mid. — *On account of the words of —*; וַיֵּשֶׁב , lex. 2, f. — V. 22. וַיֵּשֶׁב , and let me set, §128, 1, b. — וַיֵּשֶׁב (joined to an *Imp.*), and let there be — that there may be, §128, 2, a. — וַיֵּשֶׁב , that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. וַיֵּשֶׁב , lex. 3, b. — וַיֵּשֶׁב , lex. B.

V. 24. (1); וַיֵּשֶׁב , denoting *possession*, lex. 3, d, §115, 2; *the woman had*. — וַיֵּשֶׁב (וַיֵּשֶׁב). — (*penult.*); וַיֵּשֶׁב , *Kal Impf.* (ש omitted, §68, 2, *Rem.*), with *suff.* as accusative of material (§139, 2, 2d ¶); *and baked of it unleavened cakes*.

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xii. 1-14.

V. 1. וַיֵּשֶׁב , comp. above (VI), on Judg. ix. 5. — וַיֵּשֶׁב , *Kal Part.* of וַיֵּשֶׁב ; here written *fully*, comp. §7, 2, end; §8, 3, and *Rem.*, §9, 1, 1, and spec. §23, 3, *Rem.* 1, §25, 2; marg. note, ש is *superfluous*.

V. 2. (1), וַיֵּשֶׁב ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), §75, *Remarks*, 14, and §131, 2. — V. 3. (2), וַיֵּשֶׁב , *constr. state*; *nothing of all* = not any thing, nothing. — וַיֵּשֶׁב , *except*; lex. B, 2 (after the article וַיֵּשֶׁב). — וַיֵּשֶׁב , *Parad. VII*; §93, *Expl.* 8, *Rem.* 4, case 21. — וַיֵּשֶׁב , §121, *Rem.* 4. — וַיֵּשֶׁב (above, VII, ver. 22), *Parad. VIII, Expl.* last ¶. — וַיֵּשֶׁב , *wax want to eat*, §127, 4, b. Marg. note: *Qamets, with Zaqeph-gaton*.

V. 4. (4), art. with adj. only, §111, 2, *Rem.* a. — וַיֵּשֶׁב (וַיֵּשֶׁב ; §65, *Rem.* 2, וַיֵּשֶׁב §102, 2, c, *et*), §142, 2, and *Rem.* — וַיֵּשֶׁב (lex. 2, c), a *gerundial* form, §45, 3. — וַיֵּשֶׁב , see lex. וַיֵּשֶׁב (1), *Kal Part.*

V. 5. רָב , lex. B, 1, a. — רָב , § 106, 2, c. — V. 6. *Fourfold* § 97, *Rem.* 1. — רָבָה , lex. 2, and § 104, 1, c. — רָבָה לֵךְ ; lex. לֵךְ , A, 2, d, and רָבָה , B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the plur. see § 108, 2, b, end, and lex. *Plur.* — *House of Israel*, &c., as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — *Lit., and if little* (if not enough), *then would I add* (§ 127, 5); the lengthened *Impf.* used emphatically. — $\text{וְיִתֶּן$, lex. 1, end; — *so, and so.*

V. 9. (1), § 99, 3. — V. 11. *And I will take*, &c., § 126, 6, and *Rem.* 1, last clause. — *In secret*; lex. סֵתֶר , 3, end. — V. 13. וְיִתֶּן ; § 5, lex. 8.

The circle (*Clavis*, סָבִיב), refers to the marg. note: *space in the midst of the verse*; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. סָבִיב , B, 4. — וְיִתֶּן , *Piel Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, a.

SELECTIONS IN POETRY.

THE form of Hebrew poetry, as distinguished from that of prose, is not a proper metre, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§29, 3, Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by Louth (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *Dr. Wetze's* Introduction to the Psalms, Biblical Repository, vol. III. pp. 479-608. The poetic parallelism is well treated by Röfinger, in *Erich and Gruber's* Encyclop. Scot. III. Tit. 11. art. *Parallelismus Membrorum*.

1. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

- | | |
|--------------|---|
| Ps. cxix. 5. | What is man, that thou art mindful of him,
and the son of man, that thou visitest him? |
| xvi. 8. | Thine hand shall find out all thine enemies;
thy right hand shall slay those that hate thee. |

Some variety is given to this otherwise monotonous form,—

1) By inversion, in the second member: e. g.

- | | |
|--------------|---|
| Ps. xlii. 2. | Thou hast declared the glory of God,
and the work of his hands sheweth the firmament. |
| xlii. 14. | Because he hath set his love upon me, therefore will I deliver him;
I will place him on high, because he hath known my name. |

2) By repeating only a part of the first in the second member: e. g.

- | | |
|--------------|--|
| Ps. xlii. 4. | What I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained. |
| lxxii. 12. | For he shall deliver the needy, when he crieth,
the poor also, and him that hath no helper. |

There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. THE SYNTHETIC PARALLELISM (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

- Ps. xlii. 7-10. The law of the Lord is perfect, converting the soul;
the testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
the commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever;
the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. THE ANTITHETIC PARALLELISM; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

- Ps. xl. 3. They are bowed down, and fallen;
but we are risen, and stand upright.
Prov. xxvii. 7. The full soul loatheth the honeycomb
but to the hungry soul, every bitter thing is sweet.
xiv. 18. The simple inherit folly;
but the prudent are crowned with knowledge.
ver. 24. Righteousness exulteth a nation;
but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xlii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *bimemberal* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

- Ps. i. 1. Blessed is the man,
that walketh not in the counsel of the wicked,
nor standeth in the way of sinners,
nor sitteth in the seat of scornful.

A compound stanza of four members may contain two simple parallels.

v. g.

- Jos. vii. 15, 16. When I say, my bed shall smother me,
my couch shall see my complaint;
Then thou shalt rise with dreams,
and terrify me by visions.

Or the first member may answer to the third, and the second to the fourth: e. g.

- Ps. cii. 11, 12. For as the heaven is high above the earth,
so great is his mercy towards them that fear him;
as far as the east is from the west,
so far hath he removed our transgressions from us.

A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

- Is. I. 19. Who is among you, that fears Jehovah,
that hearkens to the voice of his servants,
who walks in darkness and has no light?
Let him trust in the name of Jehovah,
and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

- Is. I. 8. The ox knoweth his owner,
and the ass his master's crib;
but Israel doth not know,
my people do not consider.
For the mountains shall depart,
and the hills be overthrown;
but my kindness shall not depart from thee,
nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

- Is. XLV. 24. Who establishes the word of his servant,
and performs the counsel of his messengers:
who saith to Jerusalem, thou shalt be inhabited,
and to the cities of Judah, ye shall be built;
and her desolated places will I restore.
The Lord also shall rise out of Zion,
(Isa. ix. 14.) and utter his voice from Jerusalem;
and the heavens and the earth shall shake;
but the Lord will be the hope of his people,
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

- Ps. lxxviii. 7, 8. O God, when thou wastest forth before thy people,
when thou didst march through the desert:
The earth shook, yea the heavens dropped, before God,
(that stand, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. ii. 17, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *rhythmic* parallelism; (comp. Ps. cxi. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

Gen. ix. 7.

וַיֹּאמֶר נֹחַ וְכָל בָּנָיו
עִמָּוֹת אֲנִי וְאַתֶּם וְכָל הַבְּהֵמָה
וְכָל הָרֶמֶשׂ וְכָל הָעוֹף הָאֵרֶץ

Grüter (in *Lesch and Gruber's Encyclop.* Sect. I. Th. 6, art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15; Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxi. 4, lxxv. 4, xvi. 4, 5, xxi. 8.

III. Of the poetic diction the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 191; also, a) the use of וְ for וְאֵל; b) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2. וְהָיָה עֶשֶׂת; xviii. 27. עֶשֶׂת וְאֵל. But it abounds in the poetic diction; e. g. Nah. ii. 11. בִּיטָח וְיִשְׁתָּחֶה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7. הָאֵל (the stalk) yields no הָאֵל (meal); Is. v. 7, he looked לְעֶשֶׂת (for equity) and behold עֶשֶׂת (bloodshedding); for צְדָקָה (righteousness) and behold צָעָה (a cry). 3) Play on words; viz. a) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); b) on different meanings of the same word (Ecc. vii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of structure, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxv, xxxiv, xxxvii, cxi, and cxli (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is repeated in the following one; e. g. Ps. cxli, Is. xxvi. 2-15. 3) The *strophic* form; e. g. Ps. cvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii. and xliii., evidently one psalm as in many Mss., and divided into three nearly equal portions by the refrain in xlii. 6, 12, xliii. 5; Ps. lvii., divided into two equal parts by the refrain in vs. 6, 12; Ps. xxx., divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral form*; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry, Note to Lect. xix. Ps. xxiv. is a still more remarkable example; see the arrangement of it in Herder's Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by *Athnach* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zagga-gaton* (—) and *Kobbia* (—). See, e. g. Joel iv. 16, Is. xlv. 26, L. 10.—The subordination of *Athnach* to *Merka-mahpakh* (Is. 15, 1, 3, and *Gemina*, hebr. Lech. 7d. ed. by De Wette, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by *Kudolph Herrig*, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND
THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from a *step*, or *stair*), *gradations*, *degress*; see lex. מַעְלָה, 4, and remarks below. — מַעְלָה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st מ, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d מ, 2), i. e. who have an office and a service there by night; comp. lex. מַעְלָה, 1, γ, and the reference to Dan. i. 4. — (ult.), מַעְלָה, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), מַעְלָה, see lex. 1, α, "in prayer," &c.; marg. note; other copies, מַעְלָה (i. e. with *Mathegh* on the final syllable). — מַעְלָה, towards the sanctuary; here, for the inner sanctuary, or most holy place (lex. 3, end); accus. of direction, § 118, 1, α.

V. 3. Response of the watch. (1), § 64, Rem. 4. — *Out of Zion*; a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "out of his holy hill" (i. e. from his temple) in Ps. lxxi. 1. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv), to each of which is prefixed the title מַעְלָה מַעְלָה. The different interpretations of this title are given in Gesenius' Lexicon. The one proposed by him (and approved by De Wette, Bib. Repos. vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, α, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְלַמֵּד ; ל (*Lamedh auctoris*), †115, 2, a, end. — מִן־הַמִּלִּיּוֹת , †175, 3d ¶. — וְעַתָּה (וְעַתָּה), lex. 1, a. — וְעַתָּה (lex. *Piel*, 1), *to go about in* = to concern one's self with. — *In great matters; fem. as neut.*, †107, 3, and letter b. — (*penult.*), שָׁמַיְךָ , *Niph. Part.*; lex. *Niph.* 2. — (*ult.*), †103, 2, c; וְעַתָּה , †119, 1, and lex. 5, b; *too difficult for me*.

V. 2. (1 & 2); †155, 2, f, 2d ¶. — (3), †172, *Remarks*, 10. — (4); וְעַתָּה , *Poel*, †55, 1. — וְעַתָּה (lex. וְעַתָּה , II, 1), *Kal Part. pass.* *As one weaned* (as a weaned child) *upon its mother*, — or, *with its mother* (lex. וְעַתָּה , 3, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), וְעַתָּה , *Piel Imp.*; *hope, O Israel!* — וְעַתָּה , indicating the *direction* of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. וְעַתָּה (וְעַתָּה , *Kal Inf.*), †133, 2. — וְעַתָּה , makes the following word emphatic (†155, 2, a); *in union*. — V. 2. *As the precious ointment*; see the description and use of this "holy anointing oil," in Ex. xxx. 23-33. The second member should close with וְעַתָּה , as indicated by *Athnach* and required by the sense. — וְעַתָּה ; וְעַתָּה for וְעַתָּה , †36. — וְעַתָּה ; lex. וְעַתָּה , 2, mid. — וְעַתָּה , lex. 2.

V. 3. Second member: וְעַתָּה ; 2 is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — 777, Parad. IV, plur. constr.

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), 777, *Hiph. Imp.* — *For good* (is he); see on Gen. i. 4. — V. 3. (2); marg. note: *movable* (*mobilis*, p. 26, note *), in distinction from 7777, § 23, 2, at the end. — V. 4. (2), see lex. 877, *Niph.* 3. — 7777, see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, c, *Rem.* — V. 8. *For dominion over the day*; — (ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), 7777 (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), 777, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), 777, 7777 (Gen. i. 6), 777. — V. 12. (4), 7777, *Kal Part. pass. fem.* — V. 13. (4), 777, lex. A, 2 — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. 777, II), *Piél Perf.*, § 64, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), § 69, *Rem.* 8. — V. 18. (1), as in ver. 11.

V. 19. (1), 777, § 154, 3, e, end; lex. A, 3, g. — (3), § 109, 1. — V. 21. (1), *And he gave* (or *made*), begins a new construction. — (3), 777, lex. A, 2. — V. 22. (2), 777, sign of the dative (§ 117, 1) with the first signif. of 7777, — or of the gen. (§ 115, 2) with the second.

V. 23. (1), 777 § 36, 2, 7777 Parad. VI, b, *suff.* 777; *who, in our humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; 777, as in ver. 19. — V. 24. (1), 7777, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V, Rule VI*; § 129 1. — (2), 777, lex. B, 1, Parad. VIII. — V. 25. (1), *giving* — *who giveth* — the giver of.

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii

V. 1. (1), § 154, 3, *b*, lex. 3, *a*. — נָחַל, the *province* (lex.) through which the captives were dispersed. — בְּזִמְרֵי; § 61, 1, § 132, 2. — V. 2. (2), lex. קִרְבִּי II. — *In her midst*; for the *fem.* see § 107, 4, *a*. — (ult.), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the *great feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39-43) when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Leengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), אֶלֶּם; see § 64, *Rem.* 1, and comp. § 59, 2, *table. plur. 3d com.*; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4); שָׁבֵר, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors*. — תִּלְלֵי; and *our oppressors*. — שָׁרִיר; טָן, lex. 1, *b*, *β*.

V. 5. (3); proper pointing, יִרְשָׁנוֹם; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful, — lose its skill. — V. 6. (3), הָהָ, Parad. VIII. — אֶזְרָרִי; *suff.* (unusual form) § 91, 1, *Rem.* 2. — אֶזְרָרִי, *Hiph. Impf.*; *cause to ascent over* — place above. — רֵאשִׁי, lex. 2, *d*; *chief of joy* (§ 166, 1, *Rem.* 1) — *chief joy*; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3); הָ, sign of the dative; *to the sons of E.*, i. e. against them. — *The day of J.* (of its capture and destruction), lex. יוֹם, 1, *b*. — *They who said* (§ 109, 2d ¶); comp. Obad. vs. 1-14, Ez. xxv. 12 (comp. ver. 3). — קָרָה; קָרָה, *Piel Imp.*; retraction of the tone in *pause*, § 29, 4, *b*, at the end.

V. 8. (1), poetical personification of a city or country, § 107 3, *d*, lex. 5, at the end. — (3) קָרָה, *Kal Part. pass.* — *Lat*

Part. in *-ndus* (§ 134, 1), *vastanda*, vastationi devota; but see lex. *Kal*, at the end. — (4), see lex. *רָאָה*, Parad. VI, a. The genitive here, is the antecedent implied in the foll. *רָאָה* (§ 123, 2); *O the happiness of him, who* = happy he, who, &c. — (5), *פִּיֶּלֶת*, *Piel*, e; final vowel, § 27, 1. — *נִשְׁמַח*, &c. see lex. *נִשְׁמַח*, *Kal*, at the end.

V. 9. (2), *רָאָה* and *יָאָה*; § 168, 1. — (3), *פִּיֶּלֶת*, *Piel Perf.*, § 126, 6, a. — (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.

REWARDS OF PIETY.

Psalms cxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2 — (*penult.*), § 109, 2d ¶. — V. 2. *וְ*, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — *נִשְׂמַח*, lex. B, 2. — V. 3. (1), § 195, *Expt.* 3, *Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), *רָאָה*, *Kal Part. fem.*, § 175, *Remarks*, 5. — (4), *רָאָה*, Parad. B, c, *Dual constr.*, lex. 2. — *Olive-plants*, § 106, 1. — *In the circuit of* = around; lex. *רָאָה*, 1, mid.; § 115, 2.

V. 4. Lit. *Behold, that thus, &c.* = Mark well, that thus, &c. — *נִשְׂמַח*, § 129, 4, a; marg. note, *Qamets without Athnach and Soph-pasug.* — V. 5. *And see thou* = and thou shalt see, in the sense of a promise; § 130, 1, a. — *וְ*, lex. B, 4, a; § 154, 2, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalms cxv.

V. 1. (2), § 103, 2, a. — *וְ*, Gram. p. 272, d; lex. 3, a. — *וְ*, § 166, *Rem.* 3. — *וְ*, lex. 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. *וְ*, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, pray*

V. 3. (1), γ adversative (§ 155, 1, *b*, lex. 2), *and yet, but yet, but*; i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. בְּיָדָם .

V. 6. (*ult.*); וְיָדָם , *Hiph. Impf.*, the original full form, § 47, *Rem. 4.* — V. 7. (1), absolutely, — *as for their hands.* For the use of γ after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b.* — (3), § 135, 2. — V. 9. (*penult.*); וְיָדָם , *Parad. VII.*

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach.* — V. 13. (2); וְיָדָם , *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, וְיָדָם , *add upon* = make additions to; *Jussive form: Jehovah increase!* — V. 15. (3), וְיָדָם , § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (§, § 113, 2), *emphatic repetition*; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d פָּסֵק . — וְיָדָם , poetic form; see lex. — (*ult.*), § 118, 1, *a*.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.
Psalms cxlii.

V. 2. (1), *Jussive.* — (4), § 64, 3, end, § 27, *table.* — V. 3. *Praised (be) the name of Jehovah*; וְיָדָם , Part. of the *regular conj. Pual*, § 67, *Rem. 10.*

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *Hiph. Part.* of וְיָדָם , § 75, 3d פָּסֵק , § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. וְיָדָם , 1, *b*) *on high*; *he who*, § 109, 2d פָּסֵק ; *sits on high*, § 142, 4, *Rem. 1.* — (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth*; lit. *makes low in seeing*, references as before. — V. 7

(1), § 90, 3, a, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending *~*; references as above. — V. 9. (1), *~*, as before. — (2 & 3), the barren (one) of the house, — as required by the *constr. state* and the accentuation; only the proper mistress of the house, can be meant by such a form. — *Causes... to sit, the rejoicing mother of children*; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.

THE WORTH OF WISDOM.

Proverbs iii. 12-24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth,...* who *getteth* (lex. פָּצַח (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, a. — V. 14. See lex. מָצָא, and מָצָא, 1, b. — פָּצַח, § 119, 1. — V. 15. (3), pointed for the margin; see lex. מָצָא. — (5), lex. מָצָא, 2. — V. 16. (4); *quadriliteral*, § 30, 3; see lex., *Note*.

V. 18. (*ult.*), מָצָא, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. מָצָא; פָּצַח, *Pil Perf.* — V. 20. (3), lex. מָצָא, *Niph.* 2. — (4), מָצָא, *Parad.* VI, d. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view), — the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. מָצָא, 2, *mid.*), § 166, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*, — an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, a, *Note* *. — (3), *~*, B, 3; § 102, 2, c, *γ*. — (*ult.*), מָצָא, 3. — V. 24. (1), *if thou shalt lie down* — when thou liest down. — (5), *~* *intensive* (lex. 1, c), — *yea, thou shalt lie down* (§ 126, 6, a). — (*penult.*), lex. מָצָא (IV), 1; *and sweet shall be thy sleep*



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